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# HISTORICAL SKETCH

OF

# TAHSIL FYZABAD, ZILLAH FYZABAD,

INCLUDING

PARGANAS HAVELI-OUDH AND PACHHIMRATH,

WITH THE OLD CAPITALS

## AJUDHIA AND FYZABAD,

By P. Carnegy, Officiating Commissioner and Settlement Officer.

## PARGANA MANGALSI.

By J. Woodburn, Officiating Settlement Officer.

AND

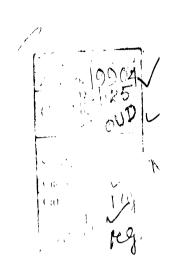
## PARGANA AMSIN.

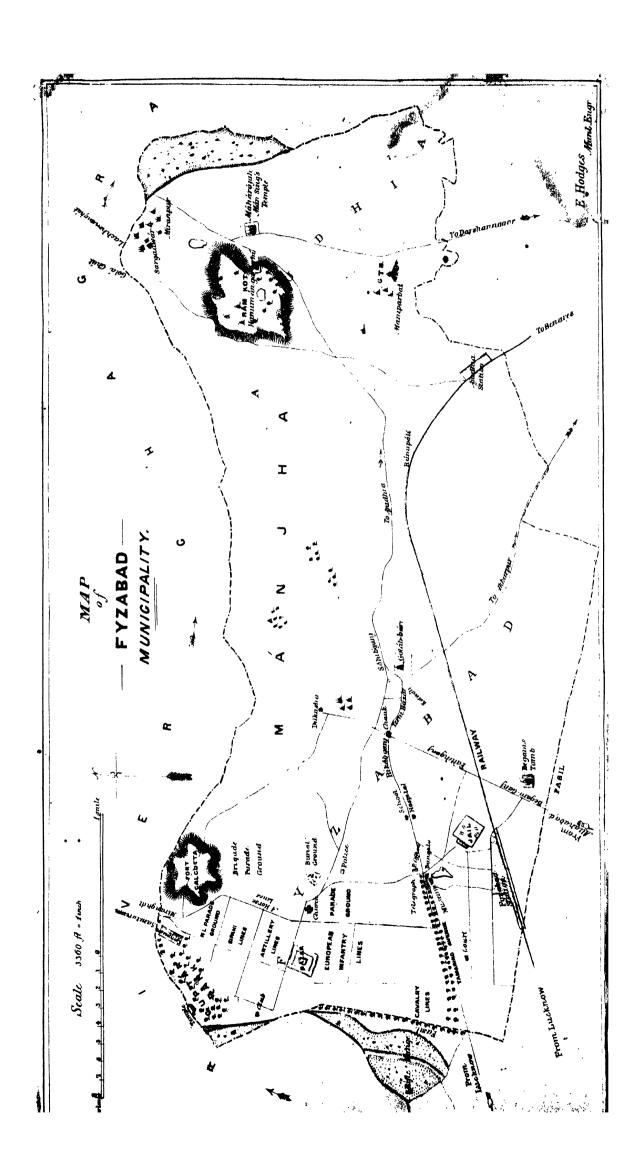
By C. S. Noble, Assistant Settlement Officer.

LUCKNOW.

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# A Historical Sketch of Fyzabad Tehsíl, including the former Capitals, Ajúdhiá and Fyzabád.

#### SECTION I.—INTRODUCTORY REMARKS.

Introductory.—He who essays to write the History of Ajúdhiá, in detail, must first of all master all that has been written of three distinct ages, and that is not little.

First, there is the mythic period of Rámá and Vikramádittá, and bearing upon this, we have (1). The Rámáyan of Válmiki, modernized by Tálshi Dás in the days of Sháhjehán, and treated in our own days historically by Wheeler, geographically by Cust, and poetically by Monier Williams and Griffiths. (2). The Raghávansa of Kalidása, an ornament of the Court of Vikramádittá, to the glory of whose line the work was composed nearly 2,000 years ago, and of which I am not aware that there is any complete English edition; and (3) the Ajúdhiá Mahátam (for an epitome see Appendix B) a far less known and more recent work, compiled beyond doubt by Pandits subsequent to the restoration of Bráhminism, the scope of which is to dilate on the special virtues of the different shrines in and around Ájúdhiá.

Second, the historic age, an acquaintance with which would necessitate the study of the writings of, (1) the Chinese travellers of the fourth and sixth centuries, with the light thrown upon them in these days by Elphinstone, Cowell and Cunningham; and (2) the Mahomedan geographers and historians, to the study of whose works Sir H. Elliot devoted a life.

Third, the modern age, or Oudh under its Nawabs and Kings, which would entail. familiarity with a host of recent writers from Magaulay downwards.

It may be supposed that a course of study such as has just been sketched is beyond the leisure of a public officer harassed with many official cares; and it follows that so far as the writer is concerned the public must wait longer for the complete history of "Ajúdhiá the blessed;" as however his duties and tastes have placed a considerable amount of information at his disposal, he has gladly placed his notes such as they are on record, as his contribution towards a more ambitious history, which some of his competent official successors may, perhaps, have the leisure and ability to undertake.

#### SECTION II. - PARGANA HAVELI-OUDH,

Pargana Haveli-Oudh.—Pargana Haveli-Oudh takes its name from Oudh, the capital, and Haveli the name generally used to indicate the principal station of the chief revenue authorities of the Moghals. The pargana is bounded on the north and east by the River Gográ, on the south by the River Marhá and Parganas Pachhamráth and Amsin, and on the west by Pargana Mangalsí.

In former days the revenue collections of the pargana, used to be made at the "Kelâ Múbárak" or blessed fort, which was situated at Lachhmanghát where now stands the recently built temple of Júgla Saran. In the days of Mansúr Ali Khán, (A. D. 1739-54), they used to be made at "Rath Haveli," and in the time of the Bahú Begum, at or near the Dilkúshá, both of which latter places are in the city of Fyzabad.

The pargana differs from all others in the district, inasmuch as there never were any of the usual Tappá sub-divisions. It contained in the King's time 329 townships. These were reduced under Summary Settlement to 242 in number; and they have now been further cut down to 181 demarcated villages, under the redistributions of the revised settlement.

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In addition to the Rivers Gográ and Marhá, already mentioned, a petty rivulet, the Telai or Tilang which is of some traditional importance, has its rise in Pargana Mangalsi, runs through this pargana, and falls into the Gográ at Ájúdhiá. Opposite Fyzabad, the Gográ is five miles broad from bank to bank in the rains, and its bed at this point is subject to continual change, so that it can never be said till the waters subside, whether the ferry will be over one or two or three streams. It is beyond question that the bridge of boats ought to be at Lachhmanghát, where there is but one stream between high banks, and where it would with little alteration of roads, carry the traffic of Bustí and Goruckpúr, as well as Gondah. The Marhá, which has its rise in Mouza Bisúdhi is subject to sudden rises in the rains, is not navigable in this part of the district, but is much used for irrigation purposes.

Tradition here as elsewhere in this district attributes all rights in the soil to the Bhars, who were suppressed after the Mahomedan supremacy, and of whom traces are still pointed out in numerous villages. In more modern times, (1) Vasisht Bráhmins, (2) the Surújbans, (3) Garagbans, and (4) Bais Chhatrís, (5) the Úpadhiá Bráhmins, (6) the Bhadarsá Syads, and (7) Maujadbanspúr Kúrmís were the chief landed proprietors. Of these several families, I now proceed to give some brief details.

#### 1.—THE VASISHT BRAHMINS.

The Vasisht Brahmins.—The members of this family assert descent from Vasisht Múni, the spiritual adviser of the immortal Rám Chandar, from whom that portion of the town which is still known as Vasisht Tolá, takes its name, and whose sacred memory is still kept fresh by the annual visits of his votaries to the Vasisht Kúnd or reservoir, in the same quarter.

After the vicissitudes of the Búdhist and Atheist periods when the Vedic faith was for the time, it is believed, locally suppressed, Ajúdhiá was again traditionally restored and bráhminically re-peopled, through the exertions of Vikramájit of Ujain; and Kashirám and other members of the present Vasisht tribe, who now inhabit the ancient haunts of the family, aver that their ancestors were then re-called by the sovereign in question, from Káshmere, and received from him large assignments of revenue-free land. It is the further averment of these persons that they retained their possessions during the supremacy of the non-Bráhminic Bhars, but it is almost needless to say that no proofs are extant either of their advent from Káshmere, or their stedfastness of faith under the Bhars. In the Ain-i-akbari, the oldest reliable historical record, Vasisht Bráhmins are stated to be the prevailing caste of zamíndárs in this parganá.

The proprietary status of this family waned before the modern Súrajbans clan the annals of which will follow, and its members are now reduced to the possession of exproprietary petty holdings (Sír) and dues (Sáyer), in the Ránúpálí Anjná Narainpúr and Luchhmídáspúr estates, which comprise 32 villages in all, in which also they chiefly reside.

#### II.—THE SURAJBANS CHHATRIS.

The Súrajbans Chhatris.—It is the assertion of the present local members of this tribe that 350 years ago their common ancestor Lál Jai Sing came from Kallú Kamayan (Kamáon) and settled in the suburb of Fyzabad, which is now known as Sultanpúr, in rear of the Gúláb-bárí. He and his three sons are said subsequently to have joined the service of Dandás Sáo, a dealer of Purámarná, now more generally known as Jalál-ud-din Nagár. This man had excavated a large tank in the neighbourhood of that place, to which he had given his own name. There dwelt hard by in the village of Belehrí, Sháh Bhiká a hermit of great repute. On one occasion the dealer found this hermit washing his teeth at the edge of his tank, and admonished him for so doing. This so enraged the hermit that he gave vent to his feelings and vowed that in future, donkeys even should not drink at the tank, and in consequence

water is but rarely to be found in it. The curse of the hermit seems to have extended to the dealer also, for adversity soon overtook him and he died childless, his landed property falling into the hands of Lal Jai Sing, the Súrajbans servant, of whom we have already heard. This man improved his opportunities to such good effect that at his death he was the proprietor of 97 villages. The present members of the family are in the twelfth generation from the common ancestor Lál Jai Sing. They still possess rights in 54 villages. In 21 of these they are independent proprietors; in 28 they are in subordination to the Tálúkdár of Maujadbanspúr, and in the remaining 5 to Mahá Rája Sir Mán Sing.

The Ex-Rajas of Amorha and Maholi in the Busti District, the Raja of Mohason in that District, and the Raja of Haraha in Dariabad were all chiefs of colonies that broke off at different times from the original Pura stem.

#### III.—THE GARAGBANS CHHATRIS OF KUSMAHA.

The Garagbans Chhatris.—The traditions of this clan allege a descent from Garag Muni or Ráj, or Rikh, a devotee of old, who according to some, was summoned by Rája Dasrath the father of Ráma from Kahouj to aid him in performing the sacrifice of the horse, and by others, by Rája Vikramádittá, from Kykydes, on his restoration of Ájúdhiá. The proprietary possessions of the clan began in this pargana,

Hasaurá, Serekní, Kusmáhá, Férozpúr,		M. 1 4 3 1	B. 10 0 10 0
	•	10	

The proprietary possessions of the clan began in this pargana, where at a very early period they are said to have acquired the estates marginally named, consisting of 10 townships. But large estates were also acquired by them elsewhere, and the history of the clan will be given in greater detail under Pargana Sultanpur—Barosá, in which its chief members, the successors of the gallant brothers Sheoumber, and Harpal and

Hubdár, still hold the Khaprádih and Síhípúr Tálúkás.

This branch of the family held proprietary possession of the above four estates until A. D. 1816, after which their lands were absorbed into the Mahdona Táluká, and now the old proprietors are reduced to the possession of Sír and Sáyer in their old villages.

#### IV.—THE BAIS CHHATRIS.

The Bais Chhatris—There is a colony of this clan in the pargana the members of which aver that their ancestors Kanak Rái and Tír Sing came from Baiswará 500 years ago, and displaced the Bhars in the possession of 37 villages. But their rights in these have long been over-ridden by others, 11 villages having passed into Tálúká Mahdoná, 16 into Tálúká Maujádbanspúr, while others are in the hands of Máfidárs and other independent proprietors. The Bais are still however the recorded proprietors of Mouza Ashrafpúr, and they hold minor subordinate rights in others of their old villages.

I have no faith whatever in the alleged advent from Baiswara. The Bais were few even there 500 years ago, and they do not readily own such offshoots as this. I have no doubt whatever that this colony was of local origin.

#### V .-- THE UPADHIA BRAHMINS.

The U'padhiá Brahmins.—One Parsrám Úpadhiá is said by his descendants to have come from over the Gogrâ 300 years ago, and to have married into the local Vasisht family. He acquired a proprietary title in 8 villages in this pargana as his wife's marriage portion, and to these he afterwards added four others. These villages all passed into the Mahdoná Tálúká about 40 years ago, but Bábú Rám and Jagmohan are still recorded subproprietors of the Úsru Mahál, which consists of two mouzas, and the family also hold petty tenures in some of their other villages as well.

### VI.-THE SYADS OF BHADARSA.

The Syads of Bhadarsá.—Three hundred years are said to have elapsed since one Syad Zain-ul-ábdin alias Mírá-zená, the ancestor of the present Bhadarsá Syad family, of which Hosain Bukhsh and Mahamad Jáfir are the heads, came from Naishá-púr in the retinue of one of the Oudh Súbádárs, and settled in Deh Katawán near Bhadarsá where as usual, he is said to have displaced the Bhars in the possession of 19 villages. These 19 villages which were formerly on the Government Revenue lists, were owing to the exercise of holy functions by the Syads, made revenue-free in 1736, A. D., by Nawáb Sádat Khán, and the assignment has been continued in perpetuity by the British Government.

The shrine of the sainted Mirá-zená at Bhadarsá, is still visited by considerable crowds on the 26th and 27th of Rabí-ul-awal, who make offerings of sweetmeats. Thieves it is said are detected by sending suspected persons to bring away flowers from within the tomb. On their exit they are asked how many graves, or recesses they saw within, and the guilty invariably answer wrong.

#### VII.—THE KÚRMIS OF MAUJADBANSPÚR.

The Kúrmís of Maujadbanspúr.—Some soventy years ago, one Gharíb Dás, Kúrmí is said to have started from his home in Padampúr, Pargana Birhár of this district, for Lucknow, accompanied by his youthful son Darshan Kúrmí. Tradition further affirms that for a time after their arrival the father and son obtained their livelihood by working as day-labourers on certain fortifications, then being constructed. The boy was of comely countenance, and on this account is believed to have attracted the attention of the ruler of the day, Nawab Sádat Alí Khán, by whose order he was soon after enrolled in a Regiment of youths kept up by that Nawáb, under the designation of the "Shaitán kí Paltan," which may fairly be rendered "the devil's own."

The boy Darshan in time rose to be a jemádár, and at a later period, when he had arrived at man's estate, he was selected by the same authority as one of the personal orderlies, whose chief duty it was to guard his master's bed.

By Ghází-ud-dín Haidar who succeeded Sádat Alí Khán, Darshan Singh was entrusted with the command of a Regiment, and when that ruler was afterwards made King by us, one of the first persons whom he in turn ennobled, was the Kúrmi Darshan Singh, who was then created a Rája. In the reign of the next sovereign Nasír-ud-dín, the importance of the Rája was still further advanced by his being permitted to sit in the royal presence, with the additional title of Ghálibjang, (conqueror in battle.), Darshan Singh continued to prosper throughout the reigns of Mahamad Alí Sháh and Amjad Alí Sháh, and he died in 1851, while the last king of Oudh still sat on his throne, at the great age of eighty.

The career of this adventurer was not however, without many vicissitudes, and they are all recorded in Sleeman's Journal, volume I, pages 154 to 162. One day a royal favourite with boundless influence, another the occupant of a cage with snakes and scorpions for his companions. In the year 1835 A. D., and again in 1843 A. D. we find that he incurred the royal displeasure, in consequence of which the fine estate that he had previously created was broken up, and its component villages were restored to the former proprietors.

The displeasure was however, only of temporary duration, for at the annexation we found the son of Darshau Singh, Rája Jailál Singh, in possession of the Maujadbanspúr tálúká, the only tálúká that had its head quarters in this pargana, and which on the death of his father, he duly inherited. The tálúká was made up of the estates marginally given, where also, the year of incor-

Maujadbanspur, 8 villages in 1227 f poration is montioned.
Palifa Shah Badi, 8 " 29 f Raja Jailal who pla
Ranapali, 4 " 55 f us in the mutiny, was
Total. 64 hanged at Lucknow, in

Raja Jailal who played an important part against us in the mutiny, was committed by me for trial, and hanged at Lucknow, in September 1859, on proof of the following charges: "(1) being a leader in reballion,

in organizing a rebel government, in having placed himself at the head of rebel sepoys and murderers, in becoming the spokesman of the rebel officers to the Begam, and medium of communication between the rebel army and Brijis Kadr; in holding high office; in having a jail for the confinement of Christians; and in encouraging the arrest and extermination of Christians generally, and their followers. (2) Aiding and abetting in the murder of Mrs. Green, Miss Jackson, Mrs. Rodgers, Mr. Baptist Jones, Mr. Carew, Mr. J. Sulivan, Mrs. Feelow, (insane) and other Christians, and Mahomed Khán, Kotwál, in all 22 or 23 persons on the 24th September 1857."

His property, including Government paper, was confiscated, and his estate was conferred on Rája Rústam Sháh for conspicuous loyalty. Jailál's son Thákur Parshád, is at present a student in the Canning College. The younger brothers of Jailál Singh, Rugbardiál and Bení Mádho who were also rebel leaders, are residents of the Azimgarh District, and are still in possession of Government paper to the extent of Rs. 2,18,000 and Rs. 56,000, from which they have an annual income respectively, of Rs. 9,000 and Rs. 2,200.

The former of these was sent to bring the Náná in State to Lucknow, on his being driven over the Ganges by our troops in 1857.

SECTION III.—THE ANCIENT CAPITALS ÁJÚDHIÁ AND FYZABAD.

The Capitals.—Pargana Haveli Oudh contains the ancient and modern capitals of the district, Ájúdhiá and Fyzabad, and its history would be incomplete without some account of those places also.

#### ÁJÚDHIÁ.

A'júdhiú.—Ájúdhiá, which is to the Hindú what Macca is to the Mahomedan, Jerusalem to the Jews, has in the traditions of the orthodox, a highly mythical origin, being founded for additional security not on the earth for that is transitory, but on the chariot wheel of the Great Creator himself which will endure for ever.

In appearance Ájúdhiá has been fancifully likened to a fish, having Gúptar as its head, the old town for its body, and the eastern parganas for its tail.

Derivation.—The name Ájúdhiá is explained by well-known local Pandits to be derived from the Sanskrit words, Ajud, unvanquished, also Aj, a name of Barmhá, the unconquerable city of the Creator. But Ájúdhiá is also called Oudh, which in Sanskrit means a promise, in allusion it is said, to the promise made by Rám Chandr when he went in exile, to return at the end of 14 years. These are the local derivations; I am not prepared to say to what extent they may be accepted as correct. Doctor Wilson of Bombay thinks the word is taken from yudh to fight, the city of the fighting Chhatris.

Area.—The ancient city of Ájúdhiá is said to have covered an area of 12 jogan or 48 kos, and to have been the capital of Utar-Kausalá or Kosalá, (the Northern Treasure) the country of the Súrajbans race of Kings, of whom Rám Chundar was 57th in descent from Rája Manù, and of which line Rája Súmintra was the 113th and last. They are said to have reigned through the Suth, Tiretá, and Dwápar Júgs, and 2,000 years of the Kul or present Júg or Era.

The description of the Ájúdhiá of Rámá and the Rámáyan has been beautifully rendered into verse by the distinguished Principal of the Benares College, Mr. Griffiths.

Her ample streets were nobly planned,
And streams of water flowed,
To keep the fragrant blossoms fresh,
That strewed her royal road.

There many a princely palace stood, In line, on level ground, Here temple, and triumphal arc, And rampart banner crowned.

There gilded turrets rose on high,
Above the waving green,
Of mango-groves and blooming trees,
And flowery knots between.

On battlement and gilded spire,
The pennon streamed in state;
And warders, with the ready bow,
Kept watch at every gate,

She shone a very mine of gems,
The throne of Fortune's Queen;
So many-hued her gay parterres,
So bright her fountains sheen.

Her dames were peerless for the charm,
Of figure, voice, and face;
For lovely modesty and truth,
And woman's gentle grace.

Their husbands, loyal, wise and kind,
Were heroes in the field,
And sternly battling with the foc,
Could die, but nover yield.

Each kept his high observances,
And loved one faithful spouse;
And troops of happy children crowned,
With fruit their holy vows.

(Scenes from the Rámáyan.)'

With the fall of the last of Rámá's line, Ájúdhiá became a wilderness, and the royal race became dispersed even as the Jews. From different members of this dispersed people, the Rájas of Jaípúr, Joudhpúr, Udeypúr, Jambú, &c., of modern times, on the authority of the "Tirhut Kuth-há," claim to descend. Even in the days of its desertion Ajúdhiá is said still to have remained a comparative Paradise, for the jungle by which it was over-run, was the sweet-smelling keoráh, a plant which to this day flourishes with unusual luxuriance in the neighborhood.

. . Ban-Oudha.—In less ancient times when waste began to yield to cultivation, it took the name of Ban-Oudha or the Jangle of Oudh. With this period the name of Vikramajít is traditionally and intimately associated, when Budhısm again began to give place to Bráhminism.

The restoration by Vikramajit.—To him the restoration of the neglected and forest-concealed Ajudhia is universally attributed. His main clue in tracing the ancient city was of course the holy river Sarju, and his next was the shrine still known as Nageshar-nath, which is dedicated to Mahadeo, and which presumably escaped the devastations of the Budhist and Atheist periods. With these clues, and aided by descriptions which he found recorded in ancient manuscripts, the different spots rendered sacred by association with the worldly acts of the defied Rama, were identified, and Vikramajit is said to have indicated the different shrines to which pilgrims from afar still in thousands half-yearly flock.

Ramkot.—The most remarkable of those was of course Ramkot the strong-hold of

Hanumán Garbi. Wistagram . Labidh Báwan Sugreon. Ungad. Dibádh. 18 14 Mayand. Rakhach 345 15 16 Surumbhá. Bibhi khan Nal. 6 Níl. 17 18 Sukhen. Pindárk Mát Gaivindr. Kuber. 10 Dadh Biktr. 20 Kesrí.

t 1 Rattan Singasin (the throne room

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Kattan Singasin (the throne room)

Kosillá Mandr (the palace of Kosillá, Raja Dasrath's 1st wife.)

Sumantra Mandr, (ditto, ditto, 2nd wife.)

Kekaf Bhawan, (ditto, ditto, 3rd do.

Subhá Mandr, (the court house.)

Janam Asthan, (Rama's birth place.)

Noventan, (assembly room of the queens.)

Kunak Bhawan, (the golden palace of Ramchandar.)

his deified son, of whom it has been plaintively sung-

Rámchandar. This fort covered a large extent of ground and according to ancient manuscripts, it was surrounded by 20\* bastions, each of which was commanded by one of Rama's famous generals, after whom they took the names by which they Within the are still known. fort were eight royal mansions+ where dwelt the Patriarch Dasrath, his wives, and Rama

"Lord of all virtues, by no stain defiled, The king's chief glory was his eldest child, For he was gallant, beautiful, and strong, Void of all envy, and the thought of wrong. With gentle grace to man and child he spoke, Nor could the churl his harsh reply provoke, He paid due honor to the good and sage, Renowned for virtue and revered for ago. And when at eve his warlike task was o'er, He sat and listened to their peaceful lore, Just, pure and prudent, full of tender ruth, The foe of falsehood and the friend of truth; Kind, slow to anger, prompt at miseries call, He loved the people, and was loved of all, Proud of the duties of his warrior race, His soul was worthy of his princely place. Resolved to win, by many a glorious deed, Throned with the gods in heaven, a priceless meed What though Brihaspati might hardly vie, With him in eloquence and quick reply, None heard the music of his sweet lips flow In idle wrangling or for empty show. He shunned no toils that student's life befit, But learned the Vedas and all holy writ; And even eclipsed his father's archer fame, So swift his arrow and so sure his aim.

To this praise for virtue his ancient father apparently had no pretension; for we are told that besides the three • Note.—The same story and number of wives is also ascribed to Sakivahana and Tilokchand. wives above marginally indicated, who caused him so much anxiety, there were 360 others of whom history says little.\* A prodigality of connubial happiness which in modern days found its parallel also in Oudh, in the Kesar Bágh Harem of Wajid Ali Sháh.

Samundra Pal Dynasty.—According to tradition Rajá Vikrámáditta ruled over Ájúdhiá for 80 years, and at the end of that time he was outwitted by the Jogi Samundra Pál, who having by magic made away with the spirit of the Rája, himself entered into the abandoned body, and he and his dynasty succeeding to the kingdom they ruled over it for 17 generations or 643 years, which gives an unusual number of years for each reign.

The Siribastam Dynasty.—This Dynasty is supposed to have been succeeded by the

† Note.—Ancient Hindu History is sadly mystified by the irreprissible appearance of Vikramaditta. Wilford speaks of eight rulers of that name, extending over as many centu-ries. Something of the same kind may be said of Filokchand in these parts, for the Bais, Bachgote and Siribastam famiin these parts, for the Beis, Bachgote and Simb lies all had most preminent rulers of that name.

trans-Gogra Siribastam family of which Tilokchand was a prominent member, a family which was of the Budhist-Jain persuasion and to which are attributed certain old Deobaras or places of Jain

wership which are still to be found in Ajudhia, but which are of modern restoration.

It was probably against the Siribastam dynasty that Syad Salar made his ill-starred advance into Oudh when in the earlier Mahomedan invasions, he and his army left their bones to bleach in the wilds of Baráich (see chronicles of Oonao page 83-5).

But the hold of the trans-Gogra rulers of Ájúdhiá was soon after this lost, and the place passed under the sway of the Rájas of Kanouj. Their power however, according to hazy tradition seems for a time to have been successfully disputed by the Magadh dynasty, whose temporary rule is still acknowledged. (See under the account of the Maniparbat page 24).

The Kanouj dynasty.—Subsequently to this the Mahamedans made another partial advance into Hindostan in alliance with Kanouj whose Rája it again restored to sovereignty; but in these parts this sovereignty was altogether repudiated, and minor local rulers sprang up throughout the land, and a period of territorial confusion then prevailed which was only finally terminated by the Mahamedan conquest. A copper grant of Jai Chand the last of the Karouj Rahtors, dated 1187, A. D. or 6 years before his death, was found near Fyzabad when Colonel Caulfield was Resident of Lucknow. See A. S. Jour. Vol. X. Part I 1861.

Sir H. Elliot mentions that on the occasion of Bikramajit's visit to Ájúdhiá he erected temples at 360 places rendered sacred by association with Ráma. Of these shrines but 42 are known to the present generation, and as there are but few things that are really old to be seen in Ájúdhiá, most of these must be of comparatively recent restoration. A list of these shrines is given as Appendix A as well as of numerous Thákúrdwárás &c. which have been, or are daily being built by different nobles of Hindostan to the glorification of Ramchandar, his generals and other members of his royal race. There are also six Mandirs of the Jain faith to which allusion has already been made.

The cradle alike of Hindús, Búdhists and Jains.—It is not easy to over-estimate the historical importance of the place which at various times and in different ages has been known by the names of Kosalá, Ájúdhiá and Oudh; because it may be said to have given a religion to a large portion of the human race, being the cradle alike of the Hindús, the Budhists, and the Jains.

In the earliest ages, the Hindús were divided into the two great lines of solar and lunar Chhatris, from whom all other Chhatris are, by courtesy, descended; and of the former line Kosalá was at once the Kingdom and the Capital. Of this territory Ikshawakú was the first solar King. When he lived is chronologically unknown, but Hindú Mythology takes him back to within a few removes of Brahma, the Creator. Thirty sixth in descent from Ikshawakú was Ráma, the typical Chhatri subjugator of the South, and the glory of Ájúdhiá; the contemporary perhaps of Solomon, who was followed by some sixty more of his line before it became obliterated.

Of Búdhism too, Kosalá has without doubt, a strong claim to be considered the mother. Kapila and Kasinagara both in Gorakhpúr and both of that country (Kosalá) are the Alpha and Omega of Sakya Múni, the founder of that faith. It was at Kapila that he was born; it was at Ájúdhiá that he preached, perhaps composed those doctrines which have conferred upon him a world-wide fame; and it was at Kasinagara that he finally reached that much desiderated stage of annihilation by sanctification, which is known to his followers as Nirvana B. C. 550.

Again it is in Ájúdhiá that we still see pointed out the birth-place of the founder as well as of four others of the chief-hierarchs of the Jain faith. Here it was that Rikabdeo of Ikshawaku's rôyal race matured the schism, somewhat of a compromise between Brahminism and Búdhism, with which his name will ever be associated.

In Ajúdhiá then, we have the mother of the Hindús, as typified by Ráma, the conqueror of the South; of the Búdhists, as being the scene of the first great protest

against caste by the originator of a creed whose disciples are still counted by millions; and of the Jains, as being the birth-place of the originator of doctrines which are still revered by several of our most influential mercantile families.

There are two traditions of the Jains that are at least curious. The one has just been mentioned that the founder of the Jain creed was of the Ajúdhiá solar race: the other, and it is maintained by the Khattris also, that only such Chhatris as are descended from Jains are pure! There is here a good deal of room for speculation. Abu was the fountain head of the Jain faith; there the founder of that faith lived and died, and on that mount there is still a temple to his revered memory nearly 1000 years old. It was at Abu too, it will be remembered, that a convocation of the gods recreated the Agnicula quartet of Chhatris, to put down the Búdhists and atheists who had overrun the country. May not this mythical recreation point to the revival of Brahminism in even the very stronghold of the Jain faith? It is with this agnicula recreation on mount Abu that many of the oldest of our Chhatri clans seek to connect their origin. Such a recreation is of course absurd, but it is not absurd to suppose that Abu, peopled with the descendants of Ikshawaku, a solar prince of Oudh, may have been the scene of a Brahminical revival which spread far and wide, reaching in time the Chauhans of Mainpurí, and through one of them, Bariar Singh, the founder of at least 4 of our present chief families, extending itself into eastern Oudh also, where the darkness of the Magadh period was yet represented by the disbelieving caste neglecting Bhars.

The Sarjú.—The origin of the river Sarjú is highly fanciful. On an occasion of mirth tears of joy flowed from the eyes of Náráin, the Supreme Being, which were reverently saved from falling to the ground by Brahma, the Creator, who caught them in his watercan (kamandal) and carefully deposited them in the Mansarwar lake. When the city of Ájúdhiá had been fairly established the people longed for the sight of flowing water, and they made known their wishes to the far famed Local Divine Vasisht Múni (the ancestor of the Vasisht tribe of Brahmins). The latter entered into the spirit of their wishes and by severe penance and sacrifices to Brahma, the tearpreserved waters of Mansarwar were made to flow past the city of bliss. For these reasons the Sarjú is still sometimes fancifully called the Vasisht-ki-kunnyá, or the Vasisht nymph, and also Vasisht Gunga.

The Ajúdhiá Mahátum.—No account of Ájúdhiá would be complete which did not throw some light on the Rámáyan and the Ájúdhiá Mahátum. Of the former of these works, I need not speak, for through the writings of Wheeler, Cust, Monier Williams &c. most readers are familiar therewith. I will therefore confine my remarks to the Ájúdhiá Mahátum, which is comparatively unknown.

This work was prepared to the glorification of Ájúdhiá according to some, by Ikshawaku of the Solar race, while others with more probability aver that it is a transcript from the Askundh and Padam Púrans, and is not the production of any Rája. Be that as it may it is well that the essence of the work should be made available to the public, and in this view Mr. Woodburn C. s. has been good enough to make a connected abstract for me, from a literal translation which I had made some years ago. This abstract is given as Appendix B.

Limits of Oudh.—It is not always easy to comprehend what is meant by the Oudh or Ájúdhiá of ancient times, for that territory has been subjected to many changes. So far as these are known to me, I give them below—

The Oudh of Ráma.—Such intelligent natives as Máhárája Mán Singh have informed me that at this period Oudh was divided into five portions, thus:—(1) Kosalá or Utar Kosalá, which included the present Trans-Gogra districts of Gorakhpúr, Busti,

Gondah and Baraich. (2) Pachhamrath, which included the country between the rivers Gogra and Gomti, extending westwards from Ájúdhiá to Nímkhár in Sítapúr. (3) Purabrath, or the territory between the same rivers, extending eastwards towards Jaunpur, the limit not being traceable. (4) Arbar being the country around Pertabgurh, lying between the rivers Gomti and Son, probably the same that is still known as Aror or Arwar: and (5) Silliáná, which included some portion of the Nepál hills running along the then Oudh frontier.

The Oudh of Akbar.—Mention is made of the title of Súbadár of Oudh as early as A. D. 1280, and it was one of the 15 Súbás or Governorships into which Akbar subdivided the empire in 1590 A. D. The Mahamadan attempt to change the name from Oudh to Akhtarnagar, never seems to have succeeded fully.

The boundaries of the old Súba differed materially from those of the present day, and a large part of what is now the eastern portion of the Province, including Tándá, Aldemau, Mánikpúr, &c., was not in those days included in Subá Oudh, but in Allahabad. According to the Ain-i-Akbari the Súba then extended from and inclusive of Sirkár Gorakhpúr, to Kanouj, and from the Himálayas to Subá Allahabad, 135 kos by 115 kos.

Súbá Oudh contained five Sirkárs, viz., (1) Oudh; (2) Lucknow; (3) Baraich; (4) Khyrabad; and (5) Gorakhpúr. The details of these are given below, but they are only approximately correct, and in regard to some places my information is incomplete.

I. Sarkar Oudh.—This contained 21 Parganas and 3 Dastúrs, as follows:—

Number.	Old name of Pargana or Dastúr.	Present name of Purgana.	Present District.	Remarks.
1	Haveli Oudh,	Haveli Oudh,	Fyzabad.	
2	Amodhú,	Amodhú,	Busti.	
3	Inhoná,	Inhoná,	Rai Bareilly.	
4	Basodhi,	Basodhi,	Barabanki.	
5	Thaná Bhedáon,	Biláun,	Do.	•
• 6	Baktehá,	Buksalıá,	Do.	(This Pargana has
7	Sailuk,	Sailuk,	Do.,	been included in Mahomadpúr.
8	Sultánpúr,	Sultánpúr,	Sultanpúr.	
9	Sátunpúr,	Sátunpúr,	Rai Bareilly.	P
.10	Satrik,	Satrik,	Barabanki.	·
11	Gwarch,	Gwarch,	Gondah.	
12.	Mangalsi,	Mangalsi,	Fyzabad.	
13	Pachhamráth,	Pachhamráth,	Do.	
14	Ibráhimabád,	. Ibráhimabád,	Barabanki.	
15	Bılehri	. Barosá,	Sultanpúr.	
16	Daryábád,	. Daryábád,	Barabanki.	
17	Radauli,	. Radauli,	Do.	
18	Subehá,	. Subehá,	Rai Bareilly.	
19	Sirwapali,	Amsin,	. Fyzabad.	
20	Kasni,	. Kishni,	. Sultanpúr.	(This Pargana has
21	Nepura.	Nepurá Urf Iltifatjanj,	. Fyzabad,	been included in Tandá.

( 11 )

II. Sarkar Lucknow contained 55 Maháls and 2 Dastúrs as given below:—

Number.	Old name of Parg or Dastúr.	ana	Present name of Ps	ırgana.	Present District.	Remarks.
1		•••	Amethi,		Lucknow.	
2	Unáo,	•••	Unáo,	•••	Unáo.	
3	Isoli,	•••	Isoli.	•••	Sultanpúr.	
4	Asywan,		Asywán,	•••	Unao.	
5	Asohá.	•••	Asohá,		Do.	
6	177.1/		Unchgáon,	•••	Do.	
7	Bilgram,	•••	Bilgram.	•••	Hurdui.	
8	Bangaemau,	•	Bangarmau,	•••	Unao.	
9	Bijnor,	•••	Bijnor,	•••	T 1	
10	Bári,		Bari,		Sitápúr.	
11	Bangawán.	•••		•••	onapur.	
12	Bitholi.		Bitholi,		Bárábunki.	
13	Púnhan,		Punhan.	•••	D 1 D 33	
14	Parsindan,	•••	Parsundey,	•••	Unao.	
15	Patan.	•••	Patan.	•••	Rai Barcilly.	
16	Barashikor,	•••	Shikúrábád,	•••	Unao.	
17	Jhilotar,		Juothar,	•••	Do.	
18	Deva,		Dewa,	•••	Bárábunki.	
19	Ora.	•••	20114,	•••	Darabunki.	
20	Dinharpur.					
21	Lotrám.					
22	Sandilá.		Sandila,		Hurdui,	
23	Syáhipúr,		Syahipur,	•••	Do.	
21	Sarosi Satunpur.		Junipur,	•••	100.	
25	Panhani,		Pyháni,		Hurdui.	
26	Sheopur,		Sheopur,	•••	Do.	
27	Sidhor.		Sidhor.	•••	Barabunki.	
28	Sandai,		Sisindey,	•••	Lucknow.	
29	Sarwan,		Sarwan,	•••	Unao,	
30	Fattehpúr,		Fattehpur,	•••	Do.	
31	Fattehpur Chorási,		Fattchpur Chorási,	•••	Do.	
32	Garh Amethi,		Garh Amethi,	•••	Súltánpur.	
33	Kúrsi,		Kúrsi,	•••	Barabunki.	
31	Kákori,		Kakori,		Lucknow.	•
35	Lunira.	]	22.01.011)	•••	nucknow.	
36	Ghátampur.		Ghátampur,		Rai Bareilly.	
37	Kucha Indore,		Kachhandai.	•••	Hurdui.	
38	Karandá.		zea (managa)		marau.	
39	Kothi,		Kothi,		Barabunki.	
40	Lucknow-ba-Haveli,		Lucknow.	:::	Lucknow.	
41	Lashkar.		,			
42	Maliábád,		Maliábád.		Lucknow.	
43	Maláwán,		Bhagwantnagar Mala	wan	Hurdui.	
44	Mohán,		Mohán.		Unao.	
45	Moráwán,		Moráun.		Do.	
46	Muryáon,		Muryáon,		Lucknow.	
47	Mahoná,		Mahoná,		Do.	
48	Mainwi,		Manwábári,		Sitapúr.	
49	Mukrand.				Pu.	
50	Harhá,		Harha,		Unao,	
51	Hardui,		Hardui,		Hurdui.	
52	Behar,		Behar,		Rai Bareilly.	
53	Deorakh,		Deorakh,		Lucknow.	
54	Bharanpur.	1	,	••• }	2	
55	Not known.				l	
				- 1	Į	•
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III. Sarkar Baraich, contained 11 Maháls and 3 Dastúrs as detailed below:-

Number.	Old name of Pargana or Dastúr.	Present name of Pargana.	Present District.	Remarks.
1 2 3 4 5 6 7 8 9 10	Baraich, Behrá, Hissámpúr, Dangdai, Sultanpur, Rajhat, Sanjholi, Fakharpúr, Kalai Nawagadh, Ferozábád, Kharosa,	Baraich,  Hissámpúr,  Dangdeogar,  Rajhat,  Fakharpur,  Khoráse,	Baraich. Baraich. Now in Nepal. Now in Nepal. Baraich.	

### IV. Sarkar Khyrábád contained 22 Maháls and 3 Dastúrs as follows:-

Number.	Old name of Pargana or Dastúr.	Present name	of Pargana.	Present District.	Remarks.
1	Bardarinj, .	. Barwar,		Kheri.	
2	Biswá, .	. Biswá,		Sitapúr.	
3	Páli, .	. Pálí,	•••	Hardui.	
4	Bádal, .	. Bawan,	,,,	Do.	
5	Busrá, .	. Bhira,	٠	Kheri.	
6	Behrwárá, .	Bhúrwára,		Do.	
7	Bisárá,	Bisárá,	•••	Do.	
8	Phelá, .	Peylá,	•••	Do.	
9	Chhitapúr, .	Sitápur,	•••	Sitapur.	
10	Khyrabad Haveli, .	. Khyrabad,	•••	Do.	
11	Sándi,	. Sándi	• • •	Hardui.	
12	Surra, .	· Surwá,	•••	Do.	
13	Sádarpúr, .	· Sadarpúr,	•••	Sitápúr.	
14	Kopamau, .	. Kopamau,	•••	Hardui.	
15	Kheri, .	. Kheri,	•••	Kheri.	
16	Kherigarh, .	. Kherigarh,		Do.	
17	Khurkela.				
18	Khakutmau, .	. Khakutmau,	•••	Do.	
19	Láharpur, .	. Láharpur,	•••	Sitapúr.	
20	Bachhrehta, .	. Machhrehta,	•••	. Do.	
29	Nimkhar, .	. Nimkhar,	•••	Do.	
22	Barkon, .	. Burwan,		Hurdui.	

## V. Sarkar Gorakhpúr comprised 25 Maháls and Dastúrs.

Number.	Old name of Pargana or Dastúr.	Present name of Pargana.	Present District.	Remarks.
1	Utroulá,	Utraulá,	Gondalı.	
2	Anhowlá,	Unwal,	Gorakhpúr.	,
3	Bináckpúr,	Bináckpur,	Busti,	
4	Bamhinpárá,	Bamnipáyar,	Gondah.	
5	Bhúwápara,	Bhoapar,	Gorakhpur.	
6	Tilpur,	Tilpúr,	Do.	
7	Chilúpára,	Chilúpára,	Do.	
8	Dhúriapára,	Dhúryapárá,	Do.	,
9	Dhewápárá Kuhana,	Dalwapárá,	Busti.	
.,10	Rehli,	Rehli Nawabgunj, ,	Gondah.	
11	Rasúlpúr Ghos,	Rasúlpúr Ghos,	Busti.	
12	Ramgarh,			
13	Gorakhpúr,	Gorakhpúr,	Gorakhpúr.	, m; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ; ;
14	Katchla,	Katela,	Do.	This is included in Bhoápar
15	Rehlapárá,	Rehlapára,	Do.	
16	Mahowlí,	Mahowlí,	Do.	
17	Mandwa,	Mehndá,	Do.	
18	Mandla,		]	
19	Ratanpur, Jánki,	Ratanpur Bánsi,	Busti.	
20	Salempúr Majhowli,	Salempúr,	Gorakhpur.	l)
21	Sidhori Jobná,	Sidhoá Johna,	Do.	
22	Shájehánpur,	Shajehánpur,	Do.	Now added to Sar-
23	Sylhet,	Sylhet,	Do.	kar Gorakhpur.
24	Mansurnagar, Bustí,	Mansúr Nagar Busti,	Busti.	' ' '
25	Aurungabad Nagar,	Aurungabad Nagar,	Do.	U

The Oudh of Shújá-ud-dowlah.—At this period Gorakhpúr and Azimgarh were of the Province, and with the co-operation and aid of the English, Kurra, Allahabad and Rohelkhund were added to it. Gházipúr and Benares were made over to the English during this reign.

The Oudh of Sadut Ali.—In this reign the Province was reduced by the transfer to the British by treaty, of Rohelkhund, Allahabad, Farrakabad, Mainpuri, Etawá Gorakhpúr, Azimgarh, Cawnpúr and Fattehpúr, and in Gházi-ud-din Haidar's reign which followed, the Nepal Terai, given back by Lord Canning after the Mutiny, was added by us to the Kingdom. So, with the exception of some changes of Parganas for mutual convenience, on the Allahabad, Gorakhpúr and Rohelkhund frontiers, the Province remained till we acquired it in 1856.

The town of Ájúdhiá comprised the lands of four entire mauzas, (Barehta, which

2 3 4 5 6 7 8	Bazár Sherganj. Kythauna. Gáríwán Tollah. Bhararia Tollah. Bábhan Kuliáh. Bázdari Tollah. Vashist Kund. Tenrhi Bazar. Syudwará.	10 Shekhána. 11 Mirápar. 12 Kundurpurá. 13 Shah Madár. 14 Kaziáná. 15 Begampúra. 16 Buxaria Tollah 17 Durbar Dwara. 18 Panji Tollah.	19 Dorahe Kuan. 20 Dháná Mandi. 21 Alamganj. 22 Kattra. 23 Moghalpura. 24 Surgadwár. 25 Hatch Súrat Singh. 26 Urdu Bazár.	has been washed away, Faridipur, Bagh Kesari Singh, and Rowza Shah Juran) and portions of three others;
	•	,	•	(Ranupali, Mirápúr

and Derábibi;) besides Kasbáh Kirki. It contains the 26 mohallahs marginally named.

#### FYZABAD.

The City of Fyzabad.—This city is situated in 26° 40′ N. Latitude and 82° 20′ E. Longitude. It is 331 feet above the level of the sea. It is on the left bank of the Gográ or Sarjú, and 78 miles east of Lucknow. It is nearly 70 miles south of the nearest point of the Himálayas, which are often clearly visible, especially about the end of the rains, and it is our frontier station for European Troops as regards Nepal.

Fyzabad was the capital of the earlier members of the Oudh "Mansuriáh" dynasty, and its history cannot be told without giving a slight sketch of each member of that line.

Sádut Khan, Sábadár.—Sádut Khàn alias Mohamad Amin Burhán-ul-Mulk was a native of Irán and was transferred from the Súbadarship of Agra to that of Oudh in 1732 A. D. He resided chiefly at Ájúdhiá where he built the Kilá Mobárak at Lachhman Ghát, but he also frequently visited Lucknow, and he changed the name of the great fort there from Kila Likná to Machhi Bhawan. Sádut Khan was of noble family, a good soldier and able administrator; his sympathics were with the people whom he encouraged, at the expense of their chiefs. "His ability and management established a sovereignty; his faithlessness brought him to a premature and ignominious end." He poisoned himself, A. D. 1739, leaving a well-filled Treasury.

The city of Fyzabad was in those days a *Keoráh* jungle, and in this the Nawab was in the frequent habit of shooting. Here, on the high bank of the Sarjú he built himself a shooting-box, or bungalow, from which circumstance the locality was ever afterwards known by the name of Bungalow. The building is still pointed out in the compound of the Opium Agency, of which it is one of the out-offices. During this rule the Dilkúsha palace is said to have been commenced, but ere the city was fairly founded the Nawáb was gathered to his fathers.

Mansúr Ali Khan, Súbadár and Vazir.—Abdul Mansúr Ali Khan, Safdar Jang alias Mirzá Muhamad Mukim, succeeded his uncle and father-in-law in 1759 A. D., and in his person the office of ruler in Oudh became hereditary. Of the city of Fyza-

bad this ruler was the real founder, although he also spent a good deal of his time at Lucknow. He was an able but unscrupulous ruler, he behaved treacherously to his allies the Farakhabad family, with whom he afterwards 'had much fighting. His Deputy, Rája Newal Rai, a brave Kaiet whose palace is still an ornament to the river face at Ájúdhiá, was slain in these encounters, and the Nawáb was himself wounded and put to flight; but he lived to invoke the aid of the Marahtas, and in the end he humbled and crippled his opponents. Mansúr Ali was for a time a successful courtier, and it was his Delhi influence that ensured his succession in preference to his brother. He afterwards acquired the office of Vazir of the Empire, but this he again lost before his death, which occurred A. D., 1753-4.

Shuja-ud-dowla, Nawab Vazir.—Shuja-ud-dowla, succeeded his father in opposition to his cousin Muhamad Kuli Khan, Governor of Allahabad, and established his dynasty. He fixed his capital at Fyzabad and his visits to Lucknow were occasional. He married in 1743 A. D., the Bahu Begam a native of Persia, and the grand-daughter of Mirzá Husain the chef of Alamgir's kitchen. The Nawab fought the English at Patna, Buxar, and Kurra, 1763-5, and was beaten. In the distribution of territories that followed, Benares and Ghazipur fell to the English, while Kurra, Allahabad and Rohelkhund were added to Oudh, to the Rohella Nawab of the latter country being left the Rampur Jágir. Shuja-ud-dowla died at Fyzabad in 1775 A. D., and he was the first of his line whose body was not carried West, that his ashes might mingle with the dust of his fathers. He was buried at Fyzabad in the Gulab-bari, a Mausoleum which is still an ornament to the place, as to a still greater extent, is that of his widow the Begam. The manner of the Nawab's death is variously stated, one version being that he was frightened out of the world by the Francis majority of Warren Hastings' Council, a less improbable one is that he was stabbed with a poisoned dagger while trying to take liberties with the daughter of the Nawab of Farakhabad. Opinions differ widely as to the merits of this ruler, and they have been thus summed up by Sir H. Lawrence. "He was an able energetic and intelligent prince, and possessed at least the ordinary virtues of eastern rulers."

Mahomedan buildings.—Most of the old Mahomedan buildings of Fyzabad as well as the great earthworks round the city, and the fort near the bridge of boats formerly known as "Chhota Culcutta," may be attributed to this rule, and from the date of the Begam's death in A. D., 1816 till annexation the city gradually fell into decay. A list is attached, appendix C. of the Mahomedan buildings of interest of the neighbourhood.

A'sf-ud-Dowla, Nawab Vazir.—A'sf-ud-Dowla, Yasin Khan, Huzabar Jang, alias Mirza Amani, succeeded his father as Nawab Vazir without opposition, on the 31st of January 1775. For the details of this rule the reader has only to refer to Macaulay's Essay on Warren Hastings, or to Sleeman's Journal. In order that he might be as far away as possible from his mother, the Bahu Begam, this Nawab finally transferred the Capital from Fyzabad to Lucknow, where it has since remained. The Francis majority had wrongfully made over the state surplus of her busband, to the Bahu Begam, and to recover this and to lend it to Hastings, was a business that was not quite rightfully set about by the son, Asf-ud-Dowla. The Dilkusha palace (Opium godown) already the residence, now became the prison of the Begam mother, and the Kandi kothi (Commissariat house) has since become historical, in connection

Norn.—It is only just to add that to him Lucknow owes much of its fame as a seat of learning. with the sufferings of the faithful cunuchs. But these are times on which it is needless to dwell. Asf-ud-Dowla, who has been described as "one of the weakest and most vicious even of eastern princes,"\* died on the 21st September 1793

and is buried in the great Imambara at Lucknow.

The remaining members of the dynasty have little personal concern with Fyzabad, and it is enough for our present purpose that their history should be briefly sketched in the following table:—

· · · · · · · ·	٠ .	* * *	,
<u>, .</u> .			
Name birthplace and title.	Date of appointment or succession.	Date of death or deposition.	Remarks.
Vazir Ali Nawáb Vazir.	Succeeded his father 21st Sep- tember 1797.	Deposed by Sir, John Shore 21st January 1798.	In Sir H. Lawrence's opinion Vazir Ali was unjustly treated. He was placed under surveillance at Benares, where he organized the massacre of the Europeans and having been given up by the Rája of Jaipur on condition that his life was spared, he died after many years, a prisoner at Vellore.
Zaman-ud-Dow- la Nizam-ul- mulk Sádat Ali Khán Mo- báris Jang, Na- wáb Vazir.	Brother of Asf- ud-Dowla pro- claimed 21st January 1798.	Died 11th July 1814.	Rohelkhund, Allahabad, Farakhábad, Mainpuri, Etawa, Gorakhpur, Azimgarh, Cawnpur and Fattehpur made over by Oudh to the English by treaty, and as a set off all Revenue assignments were resumed and large chiefs degraded. The Nawab was a reclaimed drunkard, of penurious habits, and of whose administration Sir H. Lawrence has recorded, that it was "in advance of the Bengal Government of the day, in Revenue arrangements."
Rafat-ud-dowla Rafi-ul-mulk Gházi-ud-din Haidar Shaha mat jang, the first King A. D. 1822	Son of above succeeded 11th July 1814.	Died 22nd October 1827.	The Nepal Terai added to Oudh in lieu of a loan. An imbecile and dissipated ruler, whom we enthroned for assistance in connexion with the Nepal and Burma wars.
Nasir-ud-din Haidar, King.	Son of above succeeded 22nd October 1827.	Died or was poisoned on 7th July 1837.	More dissipated and ignorant than his father, the original of the ruler who figures in the "Pri- vate Life of an Eastern King."
Muhamad Ali Shah alias Na- sih-ud-Daula King.	Uncle of the above and sen of Sådat Ali Khan crown- ed July 1837.	Died 15th May 1842	Accession disputed unsuccessfully by Muná Ján the reputed son of the last king. Muhamad Ali was parsimonious and well tutored in the art of administration The builder and endower of the Husainabad Imámbárá.
Amjad Ali Sháh <i>King</i> .	Succeeded his father, May 1842	Died 13th February 1847.	Succeeded as second son to the exclusion of Nawab Mumtaz-ud-Dowla the son of the elder son Asghar Ali, who was barred under the Mahomedan Law, as his father died before his grandfather. This king is mentioned by Sir H. Lawrence as a nonentity in his own court, but he is popularly remembered as a lover of his devotions, and a hater of oppression.
Wajid Ali Shah, the last of the Oudh Kings.	Succeeded his father February 1817.	Deposed 13th February 1856.	With natural capacity and education he was a prey to animal passions, for the enjoyment of which he sacrificed his public duties: warned of the results of this conduct by Lord Hardinge in 1847, he neglected the advice tendered, and he consequently surrendered his kingdom for a pension of £120,000 per annum in 1856.

The city of Fyzabad comprises the lands of mauza Khurdabad entire, and of por-

tions of eight villages marginally indicated. But the Safil (correctly fasil) or city forti-

Janaurá. Mozafrá. Sultanpúr. Ranupálí.

Gaurapattí. Niánwán Serái Haidar. Khojnipúr.

fications (thrown up by Shuja-ud-dowla after

his defeat at Buxar, under the impression

that the British would follow up their victory and at once attack him,) takes in the lands in all of nineteen villages. During the Begam's life time, these nineteen villages were considered Nazul and the collections were made accordingly, but after her death they were assessed to the land revenue.

#### Section IV .- The Mutinies and reoccupation.

The	city of
	•
*1. Baniganj. 18. Ardali Bazár. 35. Haidarganj.	
2. Amaniganj. 19. Dewani Missil. 36. Paharganj Virán. Fyzabad co	ntains
8. Ismaelganj. 20. Hasnu Katra. 37. Dal Mandi. no less than	Contro
4. Hátá Atal Khán. 21. Vazirganj. 88. Rasi Tola.	101 Ly-
5. Bahadurganji. 22. Sabzi Mandi. 39. Tamaku Mandi. nine* maha	llás as
6 Myangani 93 Pulaidi Rashir 40 Kusash Rand	
7. Rath Haveli. 24. Khudagunj. 41. Paharganj. per margin	
8. Aligadh. 25. Mughulpura. 42. Rakabganj (Kavanah- The Fy	wahad
9 Kashmiri Mahulla   26. Hata Khusrohag.   gani \	
10. Khurdabád, 27. Golab Bári (Reidganj) 43. Bazár Salarganj. Mutiny.	—The
11. Sahabganj. 28. Chok. 44. Kandhari Bazar. Story of the	ryza-
13. Dehli Durwázá. 30. Kotha Parchá. 46. Taksar. bad mutin	v hos
14 Posts Ali Wings Khin 91 Mehaini Tola . 47 Khinki Alibar	•
15. Kankri Bazar. 32. Futtehganj. 48. Bazar Dúlhan Begam. been thus t	old by
	•
16. Hátá Mohamad Panah. 33. Begamganj. 49. Zamaradganj. Mr. Gubbir. 17. Begamganj. 34. Naka Mozufra.	is, the
former Fir	nancial
Commission	
Commission	er.

"At Fyzabad were posted the 22nd Regiment of Native Infantry, commanded by Colonel Lennox, the 6th Oudh Irregular Infantry by Colonel O'Brien, and a Native Light Field Battery under Major Mill. The Commissioner, Colonel Goldney, whose Head Quarters and family were at Sultanpúr, had removed to Fyzabad, as the more important position, and exposed to the greatest danger. The 22nd Regiment Native Infantry was known to have shown signs of disaffection; and the 6th Irregulars, the old native "Barlow ki Paltan", was the worst in the old Oudh service. The Native Battery, though commanded by a noble fellow, Mill, could not be depended on. Much anxiety, therefore, had long prevailed at Fyzabad.

At the beginning of the month Rájá Mán Sing, talúkdár of Shahganj, was in confinement there. He had been arrested by order of the Chief Commissoner, in consequence of information telegraphed from Calcutta, which accorded with what had reached us at Lucknow. At this juncture he sent for the British authorities, warned them that the troops would rise, and offered, if released, to give the Europeans shelter in his fort at Sháhganj. Seeing the critical state of things, Colonel Goldney released him, and Mán Sing at once commenced to put his fort in order, and to raise levies. Soon, however, the troops disclosed their intentions. They demanded that the public treasure should be surrendered to them, on the plea of better security. Helpless, the authorities were compelled to comply, and the money was carried off to their lines amidst the shouts of the mutineers. The civilians now prepared for the worst, and sent their families to Shahganj. But the ladies from Cantonments would not accompany them, relying on the faith of the Native Officers of the 22nd Regiment, who had solemnly sworn to Mrs. Lennox that no injury should be done them.

Matters remained in this state until it became known that the 17th Regiment N. I. from Azimgarh, were approaching with a body of Irregular Cavalry and two guns, having mutinied and possessed themselves of a large amount of treasure. When this regiment reached Begamganj, within one march of Fyzabad, about the 8th or 9th of June, the regiments at Fyzabad threw off further disguise, and openly revolted. The Civil Officers, Captain J. Reid, Captain Alex: Orr, and Mr. Bradford, thereupon mounted and rode off to Shahganj. The mutineers bade their Officers depart, and told them they might take the boats then lying at the Cantonment ghat. These were without the necessary roof of thatch, and almost without a boatman. There was no help for it. All the Officers, therefore, except Colonel Lennox, embarked in them, and rowed the boats themselves down the stream, exposed to the burning sun.

Little did they then know the plan laid for their destruction by the mutineers. Begamganj, where the 17th Native Infantry lay, is on the banks of the Gográ, and the current of the river sweeps underneath it. A messenger had been despatched by the 22nd Regiment to the 17th, announcing that they had sent off their Officers, and inviting the 17th to destory them. Fearfully was the invitation responded to. As the boats containing the refugees approached, they were met by a fire of grape and musketry, under which many Officers fell. Several jumped out into the water, and attempted to

swim to the opposite bank. In the attempt Major Mill, Lieutenant R. Currie, Artillery, and Lieutenant Parsons, of the 6th O. I. Infantry, were drowned. Some who reached the other side fell victims to a party of insurgent villagers. \* Colonel Goldney was taken from his boat and led up the bank to the Mutineer Camp. "I am an old man," said he, will you disgrace yourselves by my murder?" They shot him down. A rem-

Note.

\* Lientenant A. Bright, A. F. Briglish, J. E. Lindesay, W. H. Thomas, G. L. Cautley J. W. Anderson, and T. J. Ritchie, are known to have perished on this sad occasion.

nant of the Officers only made their escape down the river, and reached a place of safety. It is but just here to state that Colonel Goldney, from every account which has reached me, maintained a most gallant and manly bearing during these trying scenes at Fyzabad. He had before commanded the 22nd Regiment, and long maintained his confidence in them,

and this, perhaps, was the reason for his not accompanying the other Civil Officers to Shahganj.

Colonel Lennox and his family left the station separately, crossed the river, and reached the station of Gorakhpúr in safety.

Mán Sing sheltered the fugitives who had taken refuge with him for a few days, and then from real or affected fear of the mutineers, desired them to depart. He, however, provided boats for them on the Gogra, to which they were escorted by night; and a party of Mán Sing's levies accompanied them some way on their journey. They all reached the station of Dinápúr in safety.

Mrs. Mill, the wife of Major Mill, of the Artillery, made a perilous escape. Unwilling to expose her children to the sun, she had lost the opportunity of leaving the station with Colonel Lennox, and found herself left alone. She succeeded, however, in making her way alone through the country, and at length reached a British station. She had walked the whole way, wandering from village to village. The women in the villages were kind to her, but she lost one of her children, from illness and exposure, on the way.

After the English Officers had left, the 17th Native Infantry entered the Station; and before long, a dispute arose between them and the Fyzabad mutineers. The former had brought away a large treasure, but possessed little ammunition. Their tumbrils, it was known, were filled with treasure instead of shot. The Fyzabad mutineers accordingly demanded a share of it, and on this being refused, both parties prepared for action. The dispute was, however, settled by the 17th Native Infantry paying down a lac and sixty thousand rupees; and they were then allowed to depart. They marched through Oudh by a cross road, making their way towards Cawnpúr, and reached the Ganges opposite that Station just in time to take a part in the cruel destruction of the unhappy fugitives from the Cawnpúr massacre. Rájá Mán Sing, with whom I was then in almost daily communication, kept me informed of their movements and of their want of ammunition; and wrote me that 500 match-lock men could wrest the treasure from them as they passed not far from Lucknow. I hoped that an attempt might have been made to intercept them. Sir Henry Lawrence, however, decided against the measure.

The Fyzabad mutineers first placed at their head a certain fanatic Molvi, whom they released from our goal. They proclaimed him to be chief, and fired a salute in honor of him. This man had come from Madras, and was of a good Mahomedan family, and had traversed much of Upper India, exciting the people to sedition. He had been expelled from Agra. In April he appeared with several followers at Fyzabad, where he circulated seditious papers, and openly proclaimed a religious war. The police were ordered to arrest him; but he and his followers resisted with arms. It was found necessary to call in the military, and then he was not captured until several of his followers were slain. He was tried and recommended for execution; but this had been delayed in consequence of some informality, and he was still in goal when the mutiny broke out.

The Molvi's reign was, however, not of long duration. After two days he was deposed, and the leadership offered to Raja Man Sing. The crafty Brahmin temporized, cajoled and flattered the native officers, and despatched his brother Ramadhín, to Cawnpur on a mission to the Nana.\* Meanwhile, through confidential agents, he maintained a correspondence with us. The mutineers loitered some time at Fyzabad, but eventually marched to Dariahad; and towards the end of the month arrived in the general mutineer camp at Nawabganj Barabunkee."

Fyzabad re-occupied.—Fyzabad was re-occupied by Sir Hope Grant on the 31st July 1858, on the flight of the rebels. Our troops left Lucknow under all the disadvantages of season and encumbered with endless baggage, to relieve Maha Raja Mán Sing at Shahganj, which was then besieged by the rebel Nazims, Mehdi Hasan and Muhamad Husan. No fighting ensued.

SECTION V.—PLACES OF SPECIAL INTEREST.

I will now conclude my account of Fyzabad and Ájúdhiá with some notes about the places of most general interest, as we at present find them.

The Hanúman Garhi, or monkey temple, and the different orders of Njúdhiá devotees.

It is traditionally affirmed that when Rim Chandar returned from the conquest of Ceylon, and occupied the fortress in Ájúdhiá, which is known by his name, and the bastions and earthworks of which are still pointed out, he assigned to his various Generals their different posts, giving to the much trusted Hanuman, the leader of the monkey army, the command of the tower at the main entrance or gate, which was thenceforth called "Hanumán chaurá." This command Hanumán is said to have retained until the Ájúdhiá of those days was conveyed away to heaven. It is affirmed that up to Mansúr Ali Khán's time offerings to Hanumán, of flowers, red-lead &c., were made at the foot of a glorious old tamarind tree, known by the name of Rám Chaurá. On a certain occasion the Nawáb just named was seized with a severe illness, which it was thought, was cured by the prayers of Abhi Ram, the chief of the then mendicants of Ajúdhiá, and this secured for the latter Munsúr Ali's good offices and gratitude.

Hanúmán is said subsequently to have appeared to Abhi Rám in a vision, and to

- Abhi Rám. Jagarnáth Dás Gopal Dás Mangal Dás
- 3. Oudh Rám
- Balrám Dás

have desired him to build a temple at Rám Chaurá, and this he accordingly did. Such was the comparatively recent origin of the Hanúmán Garhi as we see it, to which many additions, and repairs have since been made. The Mahants who have presided over this establishment since its completion, are marginally

named, the last being the present incumbent.

We have it on the authority of Professor Wilson, that in the Gangetic Provinces the Brahmins are now null as a hierarchy, they having been supplanted by the monastic orders. The earliest trace of these orders in the Hindú books, is in the 8th century, and few of those now existing according to Elphinstone, are older than the 14th century. Some orders are still composed of Brahmins alone, but the distinguishing peculiarity of the great majority of those orders is, that all distinctions of caste are levelled on admission. All renounce their own class, and become equal members of their new community. An order generally derives its character from a particular spiritual instructor whose doctrines it maintains, and by whose rules the members are bound. Most orders possess convents to which lands are often attached. They are under a Mahunt or Abbot who is sometimes elected, sometimes hereditary. Novices are admitted as probationers; celibacy is general. Few of the orders are under strict vows; and they have no attendance at chapels, general fasts, vigils or other monkish dia. observances.

be observed that the Chinese traveller Hwen Thrang found no less than 20 Búdhist monasteries with 3000 monks, at Ajúdhia in the 7th century, and also a large Brahminical population with about 20 of their temples; so that after the revival of Brahminism the idea of monasteries was probably borrowed from the Búdhists: or may it not have been that whole monasteries went from the one faith to the other, as they stood? If a Gour Brahmin in these days can legitimately supervise a Jain temple, it seems just possible that the sectarian feelings of the Brahminists and Búdhists and Jains of former times, were less bitter than we are liable to suppose.

The monastic orders.—There are seven Akhárás or cloisters of the monastic orders, or Bairagís, disciples of Vishnu, in Ájúdhia, each of which is presided over by a Mahant or Abbot; these are:—

- 1. Nirbáni, or silent sect, who have their dwelling in Hanúmán Garhi.
- 2. The Nirmohi, or void of affection sect, who have establishments at Rámghât, and Gúptárghât.
  - 3. Digambari, or naked sect of ascetics.
  - 4 The Khaki or ash-besmeared devotees.
  - 5. The Maha-nirbani, or literally dumb branch.
  - 6. The Santokhi, or patient family.
  - 7. The Nir-alambhi, or provisionless sect.

The expenses of these different establishments of which the first is by far the most important, are met from the Revenues of lands which have been assigned to them; from the offerings of pilgrims and visitors; and from the alms collected by the disciples in their wanderings all over India.

The Nirbani sect,—I believe the Mahant of the Nirbani Akhara or Hanuman-Kishon Dási.

Túlshí Dasí.
Muni Rámi.

Jánkisaran Dási.

Jánkisaran Dási.

The present incumbent has divided his followers into four

A. Jánkisaran Dási. daily. The present incumbent has divided his followers into four Thoks or parties, to whom the names of four disciples, as marginally noted, have been given.

There appear to be as I have already pointed out in my "Notes on Races, &c.," several grades of discipleship in connexion with these establishments.

- I. There are the ordinary worshippers of all the different Hindú castes, who still retaining their position in the world and their home ties, become disciples in the simple hope that their prayers offered under the auspices of their spiritual guides, will be heard and their temporal wishes granted.
- II. There are also those who forsaking the world and their homes, join the fraternity of devotees in view solely to their eternal well being, a privilege which is within the reach of all castes of Hindús. Of these latter those who were Brahmins and Chhatris before initiation are exempted from manual labor, while the menial offices of cooking, sweeping, water drawing &c. devolve upon those of the brethren who were originally of the lower castes.

A disciple of the 2nd class is for a time admitted as a novice and intrusted with unimportant secular offices only. He is then required to make a round of the great places of pilgrimage such as Dwarká Jagarnath, Gya &c. &c., and on his return thence he is finally admitted to all the privileges of the order; celibacy is enforced, and those who surreptitiously marry, or steal, are expelled from the brotherhood. Brahmins and Chhatris are admitted to membership without limit as to age, but candidates, of other castes must be under the age of sixteen years, so that they may

readily inbibe the doctrines of the order. The orders of the Mahant and his advisers, the heads of Thoks, must be implicity obeyed. The best of the disciples are chosen to remain at the temple to conduct the devotions in solitude.

Nirmohi sect.—It is said that one Gobind Dás came from Jaipúr some 200 years ago and having acquired a few Bighas of revenue-free land, he built a shrine and settled himself at Ram Ghat. Mahant Túlshi Dás is the sixth in succession. There are now two branches of this order, one at Ram Ghat, and the other occupying the temples at Gúptár Ghát. They have rent free holdings in Busti, Mankapúr and Khúrdabad.

The Digambari sect.—Siri Balram Dás came to Ájúdhiá 200 years ago, whence it is not known, and having built a temple settled here. Mahant Hirá Dás is the seventh incumbent. The establishment of resident disciples is very small being limited to 15; they have several revenue free holdings in the district.

The Kháki sect.—When Ramchandr became an exile from Ajúdhià his brother Lachhman is said in his grief to have smeared his body with ashes and to have accompanied him. Hence he was called Khaki, and his admiring followers bear that name to this date. In the days of Shújá-ud-Dowla one Mahant Dyà Rám is said to have come from Chitrkot, and having obtained 4 bighas of land, he thereon established the Akhárá, and this order of Bairagis now includes 180 persons, of whom 50 are resident and 100 itinerant. This establishment has some small assignments of land in this, and in the Gondah district. Rám Dás the present Mahant is seventh in succession from the local founder of the order,

The Mahánirbáni sect.—Mahant Parsotam Dás came to Ajúdhia from Kotah Búndi in the days of Shújá-ud-Dowlá, and built a temple at Ajúdhia. Dial Dás the present incumbent is the sixth in succession. He has 25 disciples, the great majority of whom are itinerant mendicants. The words Máhánirbáni imply the worshipping of God without asking for favors, either in this world or the next.

The Santoki sect.—Mahant Rati Ram arrived at Ajúdhiá from Jaipúr in the days of Mansúr Ali Khan, and building a temple founded this order. Two or three generations after him the temple was abandoned by his followers, and one Nidhi Singh, an influential distiller in the days of the Ex-king, took the site and built thereon another temple. After this Khushal Dás of this order returned to Ajúdhiá and lived and died under an Asok tree, and there the temple which is now used by the fraternity, was built by Rámkishn Dás the present head of the community.

The Nirálambhi sect.—Siri Birmal Dás is said to have come from Kotah in the time of Shuja-ud-Dowla, and to have built a temple in Ajúdhia, but it was afterwards abandoned. Subsequently Narsing Dás of this order erected a new building near Darshan Sing's temple. The present head of the fraternity is Ram Sevak, and they are dependent solely on the offerings of pilgrims.

The Janmasthan and other temples.—It is locally affirmed that at the Mahomedan conquest there were three important Hindú shrines, with but few devotees attached, at Ájúdhiá, which was then little other than a wilderness. These were

the "Janmasthán," the "Sargadwár mandir" also known as "Ram Darbar" and the "Taretá-ke-Thákùr."

On the first of these the Emperor Bábar built the mosque which still bears his name, A. D. 1528. On the second Aurangzeb did the same A. D. 1658-1707; and on the third that sovereign, or his predecessor, built a mosque, according to the well known Mahomedan principle of enforcing their religion on all those whom they conquered.

The Janmasthan marks the place where Ram Chandr was born. The Sargadwar is the gate through which he passed into Paradise, possibly the spot where his body was burned. The Tareta-ke-Thakur was famous as the place where Rama performed a great sacrifice, and which he commemorated by setting up there images of himself and Sita.

Bábar's mosque.—According to Leyden's memoirs of Bábar that Emperor encamped at the junction of the Scrwá and Gográ rivers two or three kos east from Ájúdhiá, on the 28th March 1528, and there he halted 7 or 8 days settling the surrounding country. A well known hunting ground is spoken of in that work, 7 or 8 kos above Oudh, on the banks of the Surju. It is remarkable that in all the copies of Bábar's life now known, the pages that relate to his doings at Ájúdhiá are wanting. In two places in the Bábari mosque the year in which it was built 935 H., corresponding with 1528 A. D. is carved in stone, along with inscriptions dedicated to the glory of that Emperor.

If Ájúdhiá was then little other than a wild, it must at least have possessed a fine temple in the Janmasthán; for many of its columns are still in existence and in good preservation, having been used by the Musalmáns in the construction of the Bábari Mosque. These are of strong close-grained dark slate-colored or black stone, called by the natives Kasoti (literally touch-stone,) and carved with different devices. To my thinking these strongly resemble Búdhist pillars that I have seen at Benares and elsewhere. They are from seven to eight feet long, square at the base, centre and capital, and round or octagonal intermediately.

Hindú and Musalmán differences.—The Janmasthán is within a few hundred paces of the Hanuman Gárhi. In 1855 when a great rupture took place between the Hindús and Mahomedans, the former occupied the Hanumán Garhi in force, while the Musalmáns took possession of the Janmasthán. The Mahomedans on that occasion actually charged up the steps of the Hanuman Garhi, but were driven back with considerable loss. The Hindús then followed up this success, and at the third attempt, took the Janmasthán, at the gate of which 75 Mahomedans are buried in the "Martyrs" grave" (Ganj-shahid.) Several of the King's Regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindús and Mahomedans alike used to worship in the mosque-temple. Since British rule a railing has been put up to prevent disputes, within which in the mosque the Mahomedans pray, while outside the fence the Hindús have raised a platform on which they make their offerings.

The two other old mosques to which allusion has been made (known by the common people by the name of *Nourang Sháh*, by whom they mean Aurangzeb,) are now mere picturesque ruins. Nothing has been done by the Hindús to restore the old Mandir of "Rám Darbár." The "Tareté-ke-Thákúr" was reproduced near the old ruin by the Rája of Kálu, whose estate is said to be in the Punjab, more than two centuries ago; and it was improved upon afterwards by Hillá Bái, Marathin, who also built the adjoining ghat A. D. 1784. She was the widow of Jaswant Rai, Holkar, of Indore, from which family Rs. 231 are still annually received at this shrine.

The Jain Hierarchs.—The Jain temples. The generally received opinion of his sect is that they are a branch of the Budhists who escaped the fate of the ortho-

dox followers of Gautama in the 8th and 9th centuries, by conforming somewhat to Brahminism, and even helping to persecute the Budhists. Hence many Jains acknowledge Shiva, and in the south are even divided into castes. The precise period of the schism is unknown. The Jains recognize 24 Jenas or tirthankaras or hierarchs, and in this they resemble the Hindus.

Adinath.—The first of these and founder of the sect was Adinath also called Rishabhanath, also Adisarji-dwal and Rikabdeo. This Jena was thirteen times incarnate, the last time in the family of Ikshawaka of the Solar race, when he was born at Ajúdhiá, his father's name being Nabi and his mother's Miru. He died at Mount Abu in Gujrat where the oldest temple is dedicated to him, A. D. 960. The Jains according to Ward (recent edition) allege that they formerly extended over the whole of Aryu and Bharata-Khunda, and that all those who had any just pretensions to be of Kshatriya descent, were of their sect, and on the same authority Rishabha, another name for the same heirarch, was the head of this Atheistical sect.

Ajitnáth, &c.—Ajitnáth the second of these Jenás, Abhinandananath the fourth and Samatinath the fifth, were all born at Ájúdhiá, and died at Parisnath. Chundraprobhá the eighth was born at Chandripur, the local name of Sahet Mahet (Baraich,) and died also at Parisnath, as did Anantanath the fourteenth, born at Ájúdhiá. Temples now exist at Ájúdhiá dedicated to the five hierarchs born there, of which details will be given further on.

It is clear then that Ajúdhiá had much to do with the propagation of the Jain-Atheist faith, and the Chinese travellers found that faith or its sister Búdhism, rampant there in the 6th century, as it was across the river at Sahet Mahet, the great Oudh-Búdhist capital.

Pre-Mahomedan Jain temple.—A great Jain Mandir is known to have existed at Ájúdhiá when the Mahomedans conquered Oudh, on the spot now known as Shah Júran's tilá or mound, (see the account of Adináth's temple further on.)

Antique Jain images.—I have now in my possession two elaborately carved stone images discovered some years ago on the banks of the Gomti, in the village of Patna in Pargana Aldemau of this district, of which General Cunningham, to whom I sent a photograph, writes as follows:—"I beg also to thank you for the photograph of the two statues, which is particularly valuable to me from the very perfect state of preservation of the figures. They are not however, Búdhist, but Jain figures. No Búdhist figures are ever represented as naked, and it is only the statues of the Digambar sect of Jains that are so represented. Both figures represent the same hierarch viz., Adinath, who is the first of the 24 Tirthankars of the Jains. Adinath is known by the wheel on the pedestal, which is represented end on, instead of sideways as in many other sculptures."

These statues were discovered under ground by some Bairágis about the year 1850 A. D., who had their discovery widely proclaimed by beat of drum, setting forth that Jagarnath had appeared to them in a dream and had indicated to them where he lay concealed in the ground, and that if he were released and set up in the neighbourhood, the necessity for long pilgrimages to the distant Puri would cease. They found him at the spot indicated, had set him up as ordered, and now proclaimed the fact for the benefit of pilgrims at large. For one season the imposition took, and thousands of Hindús made their offerings at the new shrine, and great was their disgust when the fact was afterwards revealed by a learned Pandit that the images pertained to the Bhars who according to the holy man in question, were in the habit of sacrificing Brahmins to such images as these. We have in this remark a strong indication that the Birth were Jain-Budhists. Thereafter the images lay unheeded in a dung heap till discovered and removed without opposition by Mr. Nicholson of the Fyzabad Settlement.

Modern Jains.—The Jains of the present day are a rich and influential but not numerous sect; for their numbers do not exceed 3,00,000. Seth Lachhmichand, and Pemchand Rai Chand were of this order. The Jains spend great sums in temples and pilgrimages to their five great shrines, miz., Parisnath (Bengal) Abu (Rajputáná) Chandgiri\* (Himalayas) Girnar (Gujerat) and Satrunjaya (Kattiawar.)

Sir A. Burnes wrote of the Jains that they are a gloomy tribe of Atheistical ascetics, not unlike the Búdhists, who deny the authority of God and a future state; they believe that as the trees in an uninhabited forest spring up without cultivation, so the universe is self existent; that the world, in short, is produced, as the spider produces his web, out of its own bowels; and that as the banks of a river fall of themselves, so there is no Supreme destroyer. They also deny the Divine Authority of the Vedas, and worship the great Hindú Gods as minor deities.

Modern temples.—I have already said that there are now several Jain temples at Ájúdhiá. They were all built about 150 years ago to mark the birthplaces of the five hierarchs who are said to have been born there, by one Kaseri Sing a treasurer or servant of Nawab Shuja-ud-Dowla, whose great influence with that ruler obtained for him permission to build these temples of idolatry even amongst the very mosques and tombs of the faithful. I now give some brief notes on each Mandir.

- No. 1. To Adináth the first heirarch. This is situated in the Morái Toláh near the Sargadwár, on a mound on which there are many tombs and a mosque. It is half way up the mound, and the key is kept by a Musalmán who lives close by.\*
- No. 2. To Ajitnáth the second Autár. This is situated west of the Itaura tank and contains an idol and inscription. It was built in 1781 S., and is surrounded on all sides by cultivation.
- No. 3. To Abhinandanánáth the fourth Autár, situated near the Serai. It contains an inscription.
- No. 4. To Somanthanáth, the fifth Autár within the limits of Rámkot. In this temple there are two idols of Parisnáth, one of the two most popular incarnations, and three of Nemnath. There is an inscription setting forth that the temple was built in 1781 S.
- No. 5. To Ananthanath the fourteenth Autar, whose foot print it enshrines. It contains an inscription, as in the last case, and is situated on the banks of Golághát nálá, on the high bank of the Gogra, a most picturesque site.

Brahmin attendant.—All these five temples are superintended by a Gaur Brahmin named Ájúdhiá Pánde, who has not yet he says joined the Jain sect, although his son has. He justifies his position by saying he is an alien here, and would do anything for a livelihood. He is paid by the representatives of a Serawak community in Lucknow, Ganeshi Lál and Ghási Lál. Serawak is the ordinary lay name for a Jain, and means literally a hearer. It seems that the Jains select Gaur Brahmins as spiritual guides, because they do not eat fish or flesh or drink wine.

But in addition to these five Digambari temples there is a sixth or Sitambari Mandir, dedicated also to the first Autar Ajitnáth, by Údechand Úswál of Jaipúr, and in the keeping of his priest, Khushalchand Jatti. It is situated in the Alamganj Mohalla and was built in 1881 S. It contains images of Ajitnáth in pink stone, of

NOTE.—The local Musalman tradition is that one Makhdam Shah Juran Ghori (whose descendants still hold property in Ajadhia, and take the foes at the Jain Shrine) came to Oudh at the end of the twelfth century, with Sultan Shahab-nd-din Ghori, and rid Ajudhia of Adiusth, who was then a terment to the people, for which service lands were assigned to him on which he founded the present Buxaria tola. Now we know that a temple was dedicated to Adiasth at Abu, nearly 250 years before that; so that what Shah Juran no doubt did Go, was to destroy the Mandir that we also know then existed at Ajudhia, sacred to the same Adinath, and to build thereon the Mahamadan addices which gave to the mound the name by which it is still known viz., Shah Juran-

the five shrines, (panch-tíritha) in metal, hesides holy footprints, &c., and it commemorates 19 events connected with the conception, birth, and relinquishment of the world of the five Autars born at Ajúdhiá.

The Digambari sect (to which the five Ajúdhiá hierarchs belonged) worship only naked images, or according to the etymology of the word, those who are clothed in space alone. The Sitambari sect again worship covered figures, or etymologically those who are clothed in garments.

The Maniparbat.—The Brahminical tradition about this mound, the ancient name of which was Chartr-ban, is that when Ráma was waging his Ceylon war Lachhman was wounded by a poisoned arrow. Súgriva the monkey God was despatched through the air to fetch an antidote from the Himalayas. Unfortunately the messenger forgot the name of the herb, but to make amends he carried off a whole mountain in the palm of his hand, feeling certain that the antidote would be there. As he returned bearing the mountain over Ajúdhiá in mid-air a clod fell therefrom, which is no other than the Maniparbat. Mr. Hunter I think relates a similar tradition amongst the Santhals. It is from this legend that the monkey god was always represented as bearing a rock in his hand.

General Cunningham describes the Maniparbat as an artificial mound 65 feet in height covered with broken bricks and blocks of kankar. The common people in these days call the mount the Orájhár or Jhauajhár, both expressions indicating basket-shakings, and they say that the mound was raised by the accumulated basket shakings of the laborers who built Ramkot. The same tale is told of the similar mounds at Sahet Mahet, at Benares and at other places. This mound General Cunningham points out as the Stupa of Asoka 200 feet in height, built on the spot where Búdha preached the law during his six years residence here. That officer infers that the earthen or lower part of the mound may belong to the earlier ages of Búdhism, and that the masonry part was added by Asoka.

Raja Nanda Bardhan of Magadha.—I have repeatedly been assured by Maha Rájá Màn Sing that within the present century an inscription was discovered buried in this mound, which ascribed its construction to Rajá Nanda Bardhan of the Magadha dynasty, who once held sway here.\* The Màhá Ràjá further stated that the inscription was taken to Lucknow in Nasir-ud-din Haider's time, and that there was a copy of it at Shahganj, but all my attempts to trace either the original or copy have failed. † It is however noteworthy that the Maha Raja's information whether reliable or not, is confirmatory of the inference which General Cunningham had drawn from independent data.

copy and cannot now describe the centents,

A SHOW IN

<sup>\*</sup>Note.—This man is accredited with the suppression of Brahminism in Kjúdhiá, and with the establishment of the non-caste system adopted by society generally, when the population at large were denominated Bhars.

ment of the non-caste system adopted by society generally, when the population at large were denominated Bhars.

Prinsep mentions this ruler as Nandivardhana, (a Takshae, according to Tod.) of the Sunaka dynasty, kings of Bharatkhanda, part of the Magadha Empire.

We may have here some clue as to who the Bhars were: people begotten by the conquering soldiers of Bardhan from Gya, who were probably of the aboriginal type of that country, as well as those people of this province who accepted the conqueror's yoke, without taking themselves off to other countries, as many no doubt did; and in the Ráipúts of eastern Oudh in these days, we may thus have the offspring of a mixed people, the blood of which may have been improved by subsequent intermarriage with those, who, for the sake of their faith, went elsewhere, and whose descendants in rare instances, so far as the Fyzabad district is concerned, returned and settled in Oudh, after the Mahomedan conquest.

This may help to account for the strange fact, that none of the Chhatri clans with which I am familiar, can carry their pedigrees back beyond the Mahomedan period. Of most of these Clans it can with perfect truth be said that they are indigenous and local, some of them going so far even as to admit a Bhar origin.

In all our researches there is nothing more marked than the numerous traditions that connect Oudh with the east on the one hand, and with the south and south west on the other. The explanation of it may perhaps be that it was from Ajdhiá that Rama conveyed the doctrines of the Vedas to Ceylon and the south; it was from Gya that the wave of the opposing Budhist superiority came, with Nanda Bardhan; and it was from Ujain in the south west that Vikrama came to restore the Brahmin glories of Ajddhiá. The Oudh traditions of the one period take the founders of the Budhist and Jain faiths from Kosalá, towards Gya and Parianath; while to those of the other period, half the clans and tribes of the province still trace their origin to such places as Ujain, Mangip

Súgriva and Kabir parbat.—General Cunningham thinks he identified two other mounds also, Súgrivaparbat, which he describes as a mound 10 feet high, and which he imagines is the great monastery of Hwen Thsang (500 × 300) which is south east of, and within 500 feet of Maniparbat; and 500 feet due south, he identified another mound, which is 28 feet high, and which he thinks is the Kabirparbat, or the Stupa described by Hwen Thsang as containing the hair and nails of Búdha.

On this point I have the following remark to make. General Cunningham admits a connexion between the Maniparbat and the Ramkot. Now two of the largest bastions or mounds of Ramkot are called to this day Súgriva, and Kabir tila or parbat: so that it would seem that their connection with Ramkot is more direct, and they appear to be entitled to dispute identity with the spots indicated by the General, to which no traditions locally attach.

The tombs of the patriarchs.—Adjoining the Maniparbat are two tombs of which General Cunningham writes that "they are attributed to Sis paighambar and Ayub paighambar, or the prophets Seth and Job. The first is 17 feet long and the other 12 feet. These tombs are mentioned by Abul Fazl who says, 'near this are two sepulchral monuments, one seven and the other six cubits in length. The vulgar pretend that they are the tombs of Seth and Job, and they relate wonderful stories of them.' This account shows that since the time of Akbar the tomb of Seth must have increased in length from 7 cubits or 101 feet, to 17 feet, through the frequent repairs of pious Musalmáns." These tombs are also mentioned at a later date, in the Araish Mahfil. To these tombs Colonel Wilford adds that of Noah, which is still pointed out near the police station. The Colonel's account is as follows, "close to Ájúdhiá or Oudh, on the banks of the Gogra, they show the tomb of Noah, and those of Ayub, and Shis or Shish (Job and Seth.) According to the account of the venerable Dúrvesh who watches over the tomb of Nuh, it was built by Alexander the Great, or Sikandar Rúmi. I sent lately (A. D. 1799.) a learned Hindú, to make enquiries about this holy place; from the Musalmans he could get no further light; but the Brahmins informed him, that where Nuh's tomb stands now, there was formerly a place of worship dedicated to Ganesha, and close to it are the remains of a baoli or walled well, which is called in the Puranas Ganaput kund. The tombs of Job and Seth are near to each other; and about one bow-shot and a half from Nuh's tomb; between them are two small hillocks, called Suma-giri or the mountains of the moon: according to them these tombs are not above 400 years old; and owe their origin to three men called Nuh, Ayub, and Shis, who fell there fighting against the Hindús. These were of course considered as shahids or martyrs; but the priests who officiate there, in order to increase the veneration of the superstitious and unthinking crowd, gave out that these tombs were really those of Noah, Job and Seth of old. of Nuh is not mentioned in the Ain-i-akbari, only those of Job and Seth,"

On these quotations, I have only to add that the distance between the tombs is greater than stated, being nearly a mile as the crow flies, while it is not the tomb of Nuh, but those of the other two men mentioned, that are close to the Ganesha Kund.

6. Darshun Singh's temple.—This temple now more generally known as Man Singh's, was built 25 years ago by the former Raja, and there is nothing more artistic in that line in modern Oudh. It is dedicated to Mahadeo and is of finely cut Chunar stone, most of the figures and ornaments having been prepared at and brought from Mirzapur. The idol is a fine bloodstone from the Narbada, which cost 250 Rs. there. The marble images are from Jaipur. The splendidly toned large bell was cast here, from a model which was injured on its way from Nepal; it is a credit to local art.

The temple cost more than two lacs of Rs., and it redounds greatly to the taste of the designer, and to the credit of Hedayet Ali, mason, and Bahadar carpenter, both still living, under whose able supervision it was constructed.

The Bahu Begam's Mausoleum.—It was arranged by treaty between the British Government, the Bahu Begam, and the Nawáb of Oudh, that 3 lacs of sicca Rs. of her riches, were to be set apart for the erection by her confidential servant Daráb Alí Khán, of her tomb, and that the revenue of villages to the aggregate amount of sicca Rs. 10,000 per annum, were to be assigned for its support.

The Begam died on the 27th of January 1816. Daráb Alí laid the foundations and built the plinth, when he also died, on the 10th of August 1818.

Papiáh Alí, vakíl, and Mírzá Haider, the son of an adopted daughter then carried on the work through a series of years when, with the completion of the brick work, the grant of 3 lacs came to an end, and the beautiful edifice remained unfinished till after the mutiny of 1857.

In Ghazi-úd-dín Haider's time, the assignment of revenue was given up, on his placing in the hands of the British Government Rs. 1,66,666-10-8, the interest of which at the then prevailing rate of 6 per cent. was to yield the equivalent annual sum of Rs. 10,000, for the support of the tomb. This sum seems to have been regularly received and disbursed by the native management, until the year 1839. Complaints were then made to the Resident of irregularity in the disbursements, and this led to the organization of the Wasiká Department in 1840.

Under this new management a considerable surplus was soon accumulated, and in 1853-54 a proposition was submitted to and sanctioned by Government, under which Rs. 41,727-11-3, out of a then existing surplus of Rs. 52,262-11-6, was to be spent in finishing the tomb, the balance being carried to the credit of Government. The work was being carried on under the supervision of Captain A. P. Orr, when the mutiny occurred, and the unexpended balance of the sanctioned estimate, or about Rs. 6,000, was plundered. The tomb was finally completed by the Department of Public Works, after the re-occupation of the Province.

In sanctioning the proposition mentioned in the penultimate para, in January 1854, the Government remarked that it was a great loser by the arrangement it had entered into under which it was to allow 6 per cent, on the money funded by Ghazi-ud-din Haider, and looking to the fact that in late years the whole grant had not been expended, it resolved on reducing the interest on the loan from 6 to 4 per cent, the then current rate. At this rate the annual income of the endowment was reduced from sicca Rs, 10,000 to Company's Rs. 6,606-10-8.

This latter sum was still further reduced in January 1855, to Company's Rs. 5,833-5-4; but it was again raised to that sum, under the orders of September 1859, at which it has since been continued.

Rupees 1000 per annum are reserved by Government for the repairs, through its own officers, of the building, and the remainder of the annual allowance is spent by the native managers in religious ceremonies, periodical illuminations, &c.

Had the arrangements entered into with the Begam been throughout maintained instead of a considerable dimunition, there would have been a large increase in the sum now annually available, for the suitable keeping up of the finest building of the kind in Oudh.

### Section VI.—Concluding Remarks.

Concluding Remarks.—I will now sum up these remarks by observing that there are the following important stepping-stones to Mistory in the Fysabad district, in the shape of coins, images, inscriptions, and buildings.

- (I). Coins.—In January 1865, was discovered in Ájúdhiá, a vessel containing 656 old copper coins of the Bactrian King Orni, or Hiereni Kadphises, who lived at the beginning of our Era; and of Kaneski, also a Bactrian, of the first century A. D. We have it on the authority of Prinsep that Kanaksen of the Solar race, left Oudh A. D., 144, and became the founder of the Valabhi dynasty, Gajráth, and this authority hazards the question whether Kanaksen, Kanirkí, and Kaniska, are not all one and the same. As there were no more modern coins amongst these, the presumption is that they had been buried since the earlier centuries of our Era.
- (II). Images.—We have the Jain-Búdhist images first discovered in Pargana Aldeman about the year 1850 A. D., which must be very many centuries old, and which are mentioned at page 22 of this paper.
- (III). Inscriptions.—But we have also authentic aids to History in the land grants that have at different times been recovered or produced. These are of the reigns of Nanda Bardhan (at the beginning of, or before our Era;) of Jaichand (A. D. 1187;) and of Akbar, Jehángír, Sháhjehán, Alamgír, and their successors. A collection of these would be highly interesting; that of Akbar bears a seal not larger than a shilling, with the simple words, "Allah-o-Akbar."
- (IV.) Buildings.—Of these we have; (1), the enshrined tomb of Syad Masud Behání, in the village of Behawán, Pargana Birhar, a reputed follower of Syad Salár, A. D. 1030; (2), the tomb at Ajúdhiá, of Makhdúm Sháh Juran-Ghorí, a lieutenant it is alleged, of Shaháb-úd-dín Ghorí, the conqueror of Dehli and Kanauj, A. D. 1192-4; (3), the tomb at Ájúdhiá of the Sharkí period, perhaps of Khwájá Jahán, the founder of the Jaunpúr dynasty himself, who died A. D. 1399; (4), the enshrined tomb of Makhdúm Ashraf at Kachhochá, the author of the Latáif-i-Ashrafí, and the cotemporary of Ibráhím Sháh of the Sharkí dynasty, A. D. 1401-40; (5), Bábar's mosque with stone inscriptions in Ajúdhiá, date A. D. 1528, and stone columns of infinitely greater antiquity; (6), the stone-faced fort of Salemgarh on the Gúmtí, a stronghold of Salem Sháh, A. D. 1545-53; (7), the fort and bridge with stone inscriptions, at Akbarpúr, a resting place of the Emperor Akbar, A. D. 1556-86; (8), the mosques of Alamgír (Aurangzeb) at Ajúdhiá, A. D. 1658-1707; (9), and lastly, the more modern buildings of Fyzabad, such as the Dilkúshá, the fort, &c., mostly of Shúja-úd-dowláh's time, A. D. 1753-75.

P. CARNEGY,

Officiating Commissioner.

Fyzabad, October, 1870.

APPENDIX A. LIST OF THE SACRED PLACES IN AND ABOUT AJUDHIA.

L				-84-		Land attached and other means of support.	f support.	£.,		998		
	Name of sarred place.	Name of founder or restorer.	Number of years gince it was founded or restored.	Mumber of gene foot same suori betotest to be	Ares.	How obtained.	Other means.	Sect and special object of veneration.	Wamber of residual of seligibates.	For particulars	Remarkt.	
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						Δ	VISHNU.			<u></u>	,	
					Ac. R. P.		Mzs. Bgs.					
5	Janam Asthán,	Rámdásji,	166	2	1 1 0	Given by Mír Másúm- Income of ali mandár	7	25 Gúdar, Rámchandar,	82	ล	Great astonis h ment	(
pë þ	Ratan Singasin,	Mohandás,	150	, o	2 2 2 0 0	Land of Rámkote, Not known,	Income of 0 600 Ditto. 1 51	600 Gúdar, Rám Jánki 51 Rám ánundi, Rám-	82		Line recent vicality of the Hindú religion at Kjú-dhiá, and it was to test the extent of this chiefly	i
4 日	થુ	An old place, re-	250	4	2 2 0	Given by Rájá of Kálu,	Bájá of Kálú gives	chander. Beshno, Thákúr,		12	that with no small amount of labour, this	)
Ä	Hunúmán Gadbi,	Hulla Rafi	1,900 and 100	i	0 8 0	From Govt. of the time.	Numerous revenue free assignments,	Nirbani, Hanúmán,	400	18	pared. As the informa- tion it contains may be permanently useful I	
80.₹	Sugreo Tils,	Munsur An Khan. Mangaldás	<u>A</u>	ຄ :	1 0 0 0 1 0	Place of great antiquity, Uninhabited Old place,	Uninh	Rám Kábír, Sugreo, Uninhabited,	<b>6</b> 0		to give it a place here. This information is as correct as it can now be	
X 4	c <b>s</b> hji,	Bikramájít, Bikramájít,	place. Ditto,	12	0 0 15 0 1 10	Ditto, Old place	Alms and offerings, Offerings made to the	Alms and offerings, Mohamedans, formerly Offerings made to the a Hindu shrine, Debi Beshno. Debi.	69 11		I can say.  Many of the places	
_ ნ₹	Gudhi of Kosilyádás, Akhárá Bánghát Nir-	Gobinddás, Gobinddás Ma-	300	67	0 3 0	Máfi, Given by Gungárám,	One máfi mouzah, 9½ bighas income,	i, ugnát	8 % 82		nest mentioned in tens return are those which according to tradition	
Ā	mohi. Asthán of Rámpershád,	hant. Rámpershad,	200	2	2 3 0	Do. by Azhar Husen,	Income of certain lands Gudar, Saligram,	Gudar, Saligram,	60		were identified at the Degrining of our era by Bik-	
3. Ak	Akhárs Nir Alambhi,	Barámdás,	200	9	0 1 20	Kchári,	No fixed means of Bámánundi, Bugnáth- support.	Kámánundi, Rugnáth- ji.	4		sacred for their connexion with the acts of Rama.	
Ä	Ditto Rám Golela, Rám Golela,	Rám Golela,	500	4	8 2 0	0 Government land,	Income from 100 Bgs,   Gudar, Janki,	Gudar, Jánkí,	 		They have been restored	
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# APPENDIX A.—(Continued.)

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29	Akbara Santokhidas,	Rátirám,	200		4c. R. P. 0 3 0	Given by Gungárám	è,	F				×* . ,
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	<b>Beshno</b>			Rámánundí,	Janki Dagambri	Rámánundí	Do. R	Luchamanji. Do. Rugnáth, Do. Pám Jónki	Beshno, Rám Jánkí.	Do.	Brahman, Thákúr,	Bendiwale, Rám Jánki, Beshno Bairáoi Ruc.	náthjí. Hurbyási, srikishon,	Rámánundi,	Jánki. Beshno, Rugnáth,	Kamánundi, do	Beshno,	Do.	Nirbani, Rám Jánki,	Ramanundi, do.,	Beshno, Jankı Bullub, Gúdar, Rám Jánki,	Do. 3:	Do.
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	shrine,			Ditto.	Ditto.	r Achárí	ranted by ]	d.	mádalí	<b>'</b> o		ádalí, zúl,	Chand ]	ਚੰ	Ditto for 60,	is in the	pound of Kawaryaji.	nt. d for 36	t Omád	ıntiquity	d for 71	rolelá n	î ref
	Ancient shrine,		i	ā	Di	Given by Achárí,	Granted Kenfin	By Achárijí, Purchased.	By Mír Omádalí Zemi-	dár. Ditto,	Máß,	From Omádalí, From Nazúl,	By Puran Chand Díwán,	Purchased	Dit	The place is in the com-	pound of Kawar Given by native	vernment. Purchased for 36 Rs.,	By Pandit Omádat,	Place of antiquity,	Purchased for 71 Rs.,	By Rém Golelá mahant,	Purchased,
	0 0			o N	0 0	0		00	0	0	8	00	10	77	0	8	8	0	0	8,4	3 4	0 7	0
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	:			:	; ,	upshi,	:	::	ı dás,	:	:	dás, lás,	•	:	:	:	,sa	nsákhá,	Rám		er,	: !	
	Jánkí dás,		D. 25.	en crass,	Badchí dás,	Rám dás Tupshi,	Lystram,	Balak dás, Gobind dás,	Rám Charan dás,	Rám Charan,	Kálns Rájá,	Rám Charan dás, Hurbhajan dás,	Dúdhádhári,	Mádho dás,	Baja Bhedor,	Tálshí dás,	Luchhman dás,	Ragbar saransákhá,	Káshí dás, Fishon	Nursingh dás, Ranbucci	Rugusth Koer,	Narain dás, Suriú dás.	Gaind dásjí,
i	J.				Ba											.,							
			<del>*************************************</del>				·	ı <b>s</b> Birka ad dás ,,	of Rár	of Chár	1 Darbé	mehara Isjan dá	Ibádhár	dás,	of Ráj	dás,	arí Bár	f Ragb	i dás,	nhar,	ti Bebé	undir iif	ior dásgi
ı	Ditto of Punjabi,		Title of Chatmakhill	3 TO 15	Ditto of Badeh,	Ditto of Tapshilf,		Asthán of Mahá Birkat, Ditto of Gobind dás	Thakturdwars of Ram-	Do.	Asthan of Bam Darbar,	Akhárá of Rámcharan, Asthán Hurbhajsa dás,	Do., of Dudhádhárí,	Do., of Pring dis,	Thaktirdwars of Raja	Asthén Beshno dés,	Do. of Lashkari Bám dás-Máhant.	Thát úrdwárá of Bugbar	Des of Kashi das,	Do. of Dharmhar,	f Bedér	Jagan Néth Mundir	of Public
A 10 1 3		8 3 4 8 8 8 8 8 8	***	W.				- 11	That		Asthá	Athk	å	å	Thaled Bhe	Asthia			(2.	ĄĘ	Å	Jagan	4
					2	21		<b>33</b>									3		<b>7</b>	22	3	28	

### APPENDIX A.—(Continued.)

				• brie. ind•		Land attached and other means of support.	of support.		Juo	991	
Mamber.	Name of sacred place.	Name of founder or restorer.	Number of years since it was founded or restered.	Mumber of gene tol sonia noit coroteor to be	Area.	How obtained.	Other meaus.	Sect and special object of reneration.	Number of resid	For particulars page.	Bonacks.
-	8	က	7	ເລ	ę	7	88	6	101	=	
,	•										
					Ac. B. P.		Mzs. Bgs.				
829	Asthán of Bichaí Rá-	Lachhman dás,	04	4	1 1 0	Purchased,	No fixed means of	Beshno, Rám Jánki,	83		
23	This kirdwark of Rama-	<u>02</u>	20		2 0 0	By Múlchand,	support. Ditto,	Do. do.,	63		
8	Do. of Prigdisif,	by Rámdut. Prágdásjí,	50	69	5 5	Granted by Rám charan	Ditto,	Do. do	en		
€,	Do. of Bhagt Málijí,	Bhagt mali urf	20	ه.	0 1 0	mahant. From native Govern-	Alms,	Gúdar, Rugnáthji,	10		
8	Ditto of Nidhi Singh,	Nidhi Singh, Súbá-	41	63	2 0 0	ment. Given by Parsotam	No fixed means of		69		
82	Ram Golela, Santokhi dás,	<b>A</b> G	40	27	01	Das. Government land, Purchased,	support. Alms, No fixed means of	Nirbáni, R Rámánundi	10 65	· · · · · · · · · · · · · · · · · · ·	
8	Asthán of Chatur Bhújí	Chatur Bhújí,	.40	81	0 2 0	By Rájá of Jeysingp		Chandur. Beshno, Rugnátl	, es	***************************************	
28			9	Yide r	Vide remarks in No. 10.	; 10.	man.	Ditto Rám Jánki,	, oi		,
88	Ditto of Kharkharya, Thákúrdwárá of Jey-	Rám dás, Jey Singh Pundit,	<b>3 3</b>	) included	0 0 50	_		Ditto ditto,	No.N		
282	Bon th dá	Rani of Bondi, Gunga das,	04.	Ditto,	0 0 20	\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	0.	Ditto ditto,			
2	Asthán of Pundit Omá-		3, 18	, ,		Furchased for Rs. 76, Kaja From native general Mobile	Kaja gives 4 annas per diem.	Kamanandi, Ram Janki.	01		
	dut.		3	1	1	ment.	Singh gives Rs. 350 and Mahárájáh of Bulrámpúr IIs. 360	Ismarta, kam Chan- dur.	3		

Rang Mahal,	Ä	35	en	1 1 0	Purchased for Rs. 250, Income of	က	450 Kopáwat, Rám Jánki,	କ୍ଷ
Bargadwa ka Asthan, Asthan of Tapshiji,	jan. Dewan Anant Rám, Bithal dás,	35.55	2120	1 0 0 0 0 6	Purchased, Ditto,	Ditto of 1 300 No fixed means of	Malukji, ditto, Rámánandi ditto,	∞ ¢1
" of Rámsakhá,	Rájá Mahyar in	33	83	1 1 0	Ditto,	support. Ditto,	Ditto ditto,	9
" of Ramgomani,		35	75	0 0 32 0 3 0	Ditto, Ditto,	Ditto,	AM	O1 10
Ratan Singasin on Jan-	Rájá Rewán,	30	1	0 1 20	Ditto,	Sursar. Income of 900 bighas,	kıshon. Gúdar, Rám Jánki,	12
kıgnat. sthån of DindyálBarha	Ergher. Asthan of Dindyal Barhai,	30	-	0 1 0	Nazúl,	No fixed means of	Kchári, ditto,	63
Sis Mahal,	Rác Dabi Pershád,	30	61	0 8 0	Purchased,	Some land in Pach-	Rámánandi, ditto,	• 10
Asthan Baram dás,	Baram dás,	30	-	0 0 24	Ditto,	No fixed means of	Ditto ditto,	61
Asthén Manirsmji,	Manirsm,	30	63	0 0 12	Purchased,	No fixed means of	Rámánandi, Rám	20
Kátís,	Rámánuj dás,	30	23	1 2 0	Ditto from Omaid Ali	Support. Ditto.	Gúdar Beshno, ditto,	30
Astlián of Bájá Rewán, Ditto of Bharat dás, Mandar Sarjú,	Rájá of Rewán, By disciples, Ditto,	00 00 00 00 00 00	~ 79 C)	2 0 0 0 1 20 0 1 20	zemindar.  Ditto for Rs. 1,400,  Ditto for Rs. 400,  Given by ancestors of	Ditto. Ditto. Ditto.	Ditto Rám Jánki, Rámánandi, dutto, Ditto ditto,	. 21 20
Asthan of Achari Ka-	Sutgut dás,	30	81	0 0 32	Saligram. Máfi given by Achári,	Income of 40 bighas	Kehári, Srimun,	8
wat Ivain. Ditto of Chatarbhuji,	Rájá of Jeypúr,	30	н	0 1 0	Máfi,	Alms and offerings,	Rámánandi, Rugnáth-	63
Thákúrdwárá of Dabidin.	Dabidin Paták,	30	. 7	0 1 16	From Mír Omaid Ali,	Under the manage- ment of Hanúmán	Nirbáni, Rám Jánki,	፥
Ditto of Diwan Ragh-	Raghbans Ráe,	30	7	0 3 0	Given by Parsotam	gaddi, Máii,	Beshio, ditto,	61
Ditto of Bharad das,	A bunia of the	30	н	0 1 20	Purchased for Rs. 400,	No fixed means of	Ditto ditto,	7
Ditto of Raghbardiál, Kúp Bhawan,	Rájá Rugbardial Jánki dás,	30 28	:01	<i>Vide</i> remai 0 1 0	Vide remarks in No. 10 0 1 0 From Shekh Razá for	Offerings,	Ditto ditto,	: <sup>8</sup> 3
Rin Mochan,	Balbhaddar dás,	25	63	0 10 0	to of D	No fixed means of support.	eshno,	61
Bachi ka Mandar	Daughter of Raja	22	H	1 1 0	Purchased from Go-	Dîtto,	Beshno, Rám Jánki,	<b>.</b>
Asthán of Dharam dás-	Dharam dásjí,	- 22	н	0 1 20	Purchased,	The Pande gives	Rámánandi, ditto,	83

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Name of sacred place.	Name of foundary		"	_					e	
		Number of years since it was founded or restored.	eg Io radmuk I some noit rotest to be	Area.	How obtained.	Other means.	Sect and special object of reneration,	obies of reside eslyies,	partioulars s. go.	Bemarks,
8	ေ	7	5	9	7	8	6	ib 5	ToT E	
Asthán of Ládlipershád,		76	-	Ac. R. P.	, ,	Mzs. Bgs.			İ	
Ditto of Bitys.	Lucknow. Rájá of Bitvá	) 1 <sub>0</sub>			Z,	œ	of Rámánandi, Rám Jánki	i. 5		
Ditto of Matides	Barméth dá	G (	21	1 0 0	Ditto,	The Raja gives one	Ditto ditto,	4		
Ditto of Mehdemal 11	Machelland and	g N	61	0 0 10	Ditto,	No fixed means of	Ditto, Rán			
D	'ifmerient'	22	63	0 1 0	Ditto,	Founder allows some-				
Dharmhar,	Rangáchári, Bahora, Bhagut,	25.55		$\begin{array}{ccc} 0 & 2 & 0 \\ 0 & 1 & 10 \end{array}$	Acháris Máfi, Purchased for Rs 150	thing. Offerings,	Kehári, ]	,		
Thákúrdwárá of Rúg.	Lachhmandás,	22	1	0 2 20	Do. for 25 Bs.	Ditte	4	n	-	
Do. Manfram,	Manirám, Rr Télabasa	25		0 1 10	Ditto		Do. Kár	es .		
Do Ráis Handa	ráthpúr.	25		က	By Mahant of Hanu-	Under Mahant of	Do. do., Nirbání, Hanúmán	25.		
innum'r eferr	naja nurdutsingh,	25	7	1 0 0	:	Supported by the	Beshno Rem Lant.			
	Khawání Singh,	25	-	0 3 0	property of	ò	De J	-	*****	
	Mother of Mahe-	22	1	0 1 20		thing.				
Do. Lachhmandás Kanwarvá	Lachhmandás,	25	1	0 1 20	150 Bs.			81		
Do. Búdhírám,	Búdhírám,	, 61	·			himself.	Do. do.,	See col. 8		
Do. Radba Kishon.	Sital Parshad	3	٠,	9	otamdás,	No fixed means of	Do. do.,	63		
Dabí Brahman, Laganéth	Dabi Brahman,	22.52			Fide No. 10,	Ditto,	do.	V. Vo. 10		
f Partectandás,	Jaganath, Parsotamdás,	25 24		1 10	19 Rs.,	• • •	do.,	Ditto.		
			٥.	0 1	By Ram Chunder Ma- (	Offerings,	do.,	N 63		

Mandir Shevadás,   R	Ramdut Pande,	22	<del>-</del>	0 20	0   Purchased,	Some lands in Gonda   Rámánundí,	Rámánundí, Rám-	12
Basodhájí, S Geomtídás, B	Sarjúdás, Rání of Bustí and Gajádhur General	80 80	e1	0 0 20	Place of antiquity,	HĂ.	Beshno Berágí, ¾ do., Beshno, do.,	ରଷ
Do Kapúri Lachh-	of Bulrampúr. Rájá Balkishon and	• • 03	ଚୀ	0 2 0	Ditto,	Ž	Rámánundí, do.,	4
	Lachhmandás. Bhondú, Sadawandás,	88	თ იშ	1 1 10 0 1 10	Ditto From Omaid Alí zemín-	support. Ditto, Income of 500 K. B.	Khákí, do., Bendíwálí, do	40
	Suntokhídas,	20	-	0	dár. 0 Purchased for 25 Rs.,	×	Beshno, do.,	-
khidss lakir. Do. Rájs of Mahíar, B	Bájá of Mahiár in	8	-1	100	0 Do. for 400 "	support. Ditto,	Do. do.,	. 12
Thakfurdwars of Khyali   K	Khyalirám,	8		0 1 (	O Purchased for 175 "	Founder gives some	Beshno, Rám Jánkí,	က
Do. of Subadár,   Si	Sheogholám, Thákúr Pandit,	20 16		00	O Given by Rai Dabí	_ ×	Pandit Do. Thákúr,	H
:	Múthrádás,	15	1	9 0 0	<u> </u>	support. Do	Rámánundi, Rám	61
Asthán Rámkunkurjí, P	Pande Kishondut,	15	-1	0 2 20	Purchased for 1200 Rs	Some máfi in Utroula	Janki. Do. Rám Jánkí,	01 .
of Fakharpúr, G	Ganga Pershad of	15	-	0 1 0	Do. for 100 "	Founder gives some	Do. do	П
:	Haridás,	15	-	0 0 20	Do	Ž,	Do. do	63
Thákúrdwárs of Must-	Mustrám,	14		0 2 0	Do. for 200 Rs.,	support. Do	Do. do	10
	Jánkidás, Some Buniá, Drigbije Singh,	ន្តន		0 0 14 0 1 10 0 1 0	Do Do By Pandit Omadut,	I I Fide	Do. do Do. do Ismarth, do	See No.
raja Bulrampúr. Do. of Raja Bodh R	Rájá Bechu Singh,	13	-	0 1 20	Purchased,	Fi	Beshno, Rám Jánkí,	7
ingh. Do. Bhugwatdás,	A Bunia of Nagar,	11	<b>-</b>	0 0 20	Do. for 87-8,	Ä	Rámánundi, do.,	93
Rám Lalá Ju-	Júlgal ráe,	10	٦	0 1 10	By Kjúdhiádás,	support. Do	Do. Sríkishon	83
galji. Asthan on Lachhman D	of 1	10	н	2 2 0	From Government,	Do	Beshno, Rughnáthjí,	25
Mandir of Buldeodás, B	Buldeodás,	10	જા જા	0 0 8 0 2 20	Purchased,	- 1	Rámánundi, Rám Chandarji,	2 2
	-		-		-	parganan bondi.		<b>3</b>

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# APPENDIX A.—(Continued.)

		-10		-879. -Ditt .b		Land attached and other means of support.	of support.		300)	 90B,	
, redam N	Name of secred place.	Name of founder or restorer.	Number of years since it was founded or restored.	neg lo redinuM rol come noit seroteer to bo	Area.	How obtained.	Other means.	Sect and special object of veneration.	Number of resid disciples.	For particulars psgo.	Remarks,
1	25	m	*	5	9	7	8	в	10	п	
31,8											
1351	Asthén of Amolipur, Thák úrdwara Rání of	Dhunádás, Rání of Ekoná,	10		$\begin{array}{ccc} 0 & 0 & 20 \\ 0 & 1 & 10 \end{array}$	Purchased, By Pandit Omadut,	Offerings, Under Pandit Oma-	Rámánundi, Beshno, Ismarth do	61		
3	Ekona. Do. of Bábu Bagnorá	Bábú Bághorá,	10	1	0 1 20	Purchased for 100 Rs.,	No fixed means of	Beshno, do	က		
7	Do. of Súrsingh,	Sarnám Singh of	10	1	1 0 0	Do. for 500 Rs.,	Support. Founder allows some	Do. Rám Jánki,	<b>.</b>		
19	Do. of Srikishon Singh,	\(\alpha\)	10	-	1 2 0	Do. for 1,1000 Rs.,	Founder gives an al-	Do. do	H		
9	Do. of Satrahandás,	Satrahandás,	10	-	1 2 0	Do. for 400 ,,	No fixed means of	Do. do	63		
14	Do of Must. Gurcha-	Must. Gurcharan	10	7	0 1 0	Do. for 105 ,,	support. Do.	Do. do	61		
377	Do. of Kinjbehari,	Gangá Singh,	œ	<del></del>	0 8 0	Do. for 150 ,,	Rájá Bishon pershád	Do. Rugnáthji	-		
312	Do. and Mahal Soráe, Do. and Mahal Saráe	Rájá Súrsar, Manu Lái khazan-	00 00		2 2 0 0 1 10	Do. for 40 By Pandit Omadut	The Raja supports it. Under Pandit Oma-	Do. do	, 44.		
181	Do. of Dewin Anant	Anantrám,	œ	н	0 2 0	Given by Mahárájá Mán	Supported by the	Beshno, Rám Jánki,	81	·	
-	Do. of Gangádás, Do. of Ramdhám,	Gangádás, Túla Rámji pandit,	2.9		ec 🔿	Purchased for 600 Rs., Purchased for 720	Income of 2 mozahs, Offerings,	Do. do Do. do	10		
	<b>1</b>	Jhigúr Misira,	° 9 ,	_	0 1 20		Allowance made by	Do. do'	10		
99	Asthán of Túlshi bári,	Beshasar dás,	ຍ	H	0 2 20	Do. for 202-8 "	No fixed means of	No fixed means of Rámánundi, Rugnáthji	4		
98	Thákúrdwárá of Bábu of Bhanpúr.	Bábu of Bhanpúr,	9	-	0 2 0	Do. for 600 "	Support. Do.	Beshno, Rám Jánki,	10	** ***	
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# APPENDIX A .- (Continued.)

				ere- and- d.	-	Land attached and other means of support.	of support.		100	000		1
Angines.	ffame of sacred place.	Name of founder or restorer.	Number of years since it was founded or restored.	neg lo redmuli nol esnis noit serotaer ro be	Ares.	How obtained,	Other means.	Sect and special object of veneration.	biaer to redmnW eelgiosib	For particulars page.	Remarks.	
	8	3	4	70	9	1	80	6	10	=		•
178 4.	Asthan of Jalpadevi,				Ac. R. P.		Mzs. Bgs.					
က် ()	Do. of Gurgaun (Bun-	Jounpur. Nikámul mahájan,	.:.	:4	00 N N 00			Beshno, Debi Do. do.,	·			
150 Do.	Do. Súndri Bhawáni úrf Chutkiá debi	•	:	:	0	These are places of antiquity of which	Offering made to	Do. do.,				
20 A	Do. Asht Bhúji, Do. Bindys debi.	:	:	;	00	the details have not been obtained.	the Debi.					
27 (5 2 2	Mari mátá, Do. Patesri Bhawáni,	Nikámul	100	: : 4	04			Do. do	n əu(		•	
							SHEVA.					
* 1111	Naguewar Nath Maha-	Rájá Bikramájít,	1900	:	0 1 0	Place of great antiquity	Some lands and mafi,   Sunyasi, Mahadeo,	Sunyási, Máhádeo,	7			
186 DI	Dharmhar Mahadeo,	Bahorá Bhagat,	252	-	included in	Purchased,	No fixed means of	Beshno, do.,	69			
-	Chandrhár.	Golab Ráe,	300	4		Do.	Support.	Baram chári, do.,				
TOTAL STATE	śhád	Bheron Púri,	100	:•	900	7	30 Bgs. máfi,	Sunyasi do.,	: :			
1 1/10	•	: :	100	:•	03	Máfi,	No one lives here,	Aut Manadeo,	::			
1.4.6	- 47		ora prace	:	:	:	 NANAK SHAHI.	SHAHI.	:			
100	Tiskfurdwars of Karan-	Jussá,	100	m	0 1 0	Place of antiquity	Some Mafi in Gonda.   Nanak Shahi, Gran-	Nanak Shahi, Gran-	63			
4 A	Do. of Sarjúdás, Do. of Gangárám,	Bábá Barámdás, Rámpershád of	82	ର ର	0 2 20	Purchased.	6 Bgs. in Goruckpúr, No fixed means of	thi. Do. do., Do. do.,	27 %			
	Mathin of babs Ays.	A Khatri,	99	H	1 0 0	Granted in Shankalap by the Begam.	support. Do.	Do. Odást,	200			
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<b>6</b>	21	M	41	٠,	7.	2
hi, Granthi	do.,	do.,	do.,	do.,	do	SECT.  Jen. Paris Náth, Do. do. Do. do. Do. do. Do. do.
Nanakshá	1)0.	Ď.	Do.	Do.	Do.	SECT. Jen. Paris Do. Do. Do. Do. Do.
No fixed means of support.	30 bighas birt,	14	support. Do.	Cultivation,	No fixed means of support.	JAIN
Máfi,	Purchased,	Do. for 120 Rs.	Parti,	Place of antiquity,	Ď.	Place of antiquity.
0	36	•	8		22	200000
0	0	81	0 1	0 1	0 0	00000
G)	٦		-	63	п	~ 555 5 8
<b>3</b> 2	.35 •	\$	40	30	ъ	######################################
Bábá Sangat Bukhshand Ma- dhorém	Bhagwandas,	Gopál dás,	Bunias of the bazar	Ram Ratandas,	Do.	Kesri Singh, Do. Do. Do. Do. Do.
Asthán of bábá Ma- dhorám.	Asthen of Busgwandas	Thekurdwara of Nir-	Asthenof Lachhmandas,	Do. of bebe Gurmik-	Do. of Sahajram,	04. Mandar Sarang, 06. Do. 06. Do. 06. Do. 08. Do.
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### APPENDIX B.

### EPITOME OF THE "ÁJÚDHIÁ MAHÁTAM," WHICH AGAIN IS TAKEN FROM THE PÚRÁNS.

The holy city of Ájúdhiá, of saving virtues and ancient renown, was built they say by Brahmá, and given to his eldest son for an earthly dwelling-place. The earth being but transitory, Brahmá laid the foundation in his own discus, the Súdarsan Chakrá, which still gives its shape to the city. On this was reared a stately capital for the son of God, and it was presented to him complete, fitted, declare the chronicles, with shrines, palaces, roads, markets, gardens, and fruit trees, glittering with jewels, and resounding with the melody of birds. Its men and women were holy, as befitted the subjects of a Divine King, and their righteousness was rewarded by incalculable wealth in elephants and oxen, horses and chariots. Its boundaries were fixed by the Sarjú, and the Tons, and from Lachman Kúnd a jojan to the east and to the west.

In this city was supposed to reside a sanctifying virtue of extraordinary efficacy. When a man merely projected a pilgrimage to it, he purchased the salvation of his ancestors. Every step he took on his way had the efficacy of an aswa-medha jug. To him, who gave a pilgrim the road expenses of the journey, was assigned a passport to heaven with all his sons and grandsons. To him, who provided a weary pilgrim with conveyance, was promised a passage to the divine abodes in the chariots of the Gods. He, who fed a hungry pilgrim, reaped the benefit of many oblations at Gyá and ablutions at Prag, and earned for his forefathers an eternity of happiness. He who anointed a pilgrim's feet with oil, would obtain his desires in both worlds. The mere sight of Ájúdhiá absolved from all trivial sin. To journey to it measuring the way with the outstretched body was a penance, which atoned for the most heinous crime. The water of the Sarjú washed away sin; obeisance to it removed all worldly trouble. He who lived in Ajúdhiá, redeemed his soul from the pains of transmigration; a residence of a night rehabilitated a man, who had been degraded in his caste. Seven holy places in India made up the body of Vishnú, and the boastful priests aver that Ájúdhiá was the hcad.

Similarly sacred was the origin of the Sarjú. In the beginning of creation a lotus sprang from the navel of Narayaná, which gave birth to Brahmá. Then Brahmá worshipped Narayaná, and when he had worshipped for a thousand years, Vishnú, gratified by such devotion, blessed him, with tears of affection in his eyes. The adoring Brahmá caught the dropping tears in the hollow of his palm, and stored them in a wooden vessel, which he kept next his heart. Ages after, Manú, the first of the solar race, was king in Ájúdhiá. His son Iksáwáká was so studious in his devotions, that the great Brahmá, pleased, told him to ask a boon. Iksawáká asked for a holy river, and Brahmá gave him the treasured tears of Narayaná, which thenceforward flowed as the Sarjú. The bank of this river, nominally for a distance of 318 yards, bears the name of Swargdwár, the gate of Heaven. The Puráns affirm it to be the holiest spot on earth. He who dies there passes straight to heaven, receiving the pardon of the sins of a thousand births. Even Mahomedans, even animals, birds and insects, obtain there in death salvation in an eternal life with the Gods.

In the gate of heaven are seven "Hars" or representations of Vishnu, Gupt Har, Chandra Har, Chakra Har, Vishnu Har, Dharma Har, Belma Har and Pun Har.

Chandra Har was fixed by Vishnu in honour of the moon, who had at that spot ended her pilgrimage and offered her prayers. Who gets himself shaved there, facts

bathes, and then visits Chandrá Har, has his capital sins washed away and is secured of heaven. The season of greatest efficacy is the full moon of Jeth.

The only other important Har is the Dharma Har, but between the two Hars is Nageshwar, the origin of which was this: -- Kush, the son of Rámchandr was bathing in the river. Kamudti, the sister of Sakun, a serpent that inhabited the Sarju, became enamoured of the handsome Kush, and stole his bracelet for a love-token. The bracclet was one on which Kush set great value, and when he discovered his loss on reaching the shore, in his rage he fitted to his bow an arrow of fire wherewith to dry up the waters of the offending Sarjú. The Sarjú fell at his feet for mercy, and denounced the real culprit. Then Kush muttered an incantation over the arrow, and discharged it against the serpent. The serpent with his sister immediately appeared and restored the ornament, praying for forgiveness. The scrpent was a worshipper of Mahadco, and the not-forgetful God appeared at this moment to shield his servant. He promised Kush he would grant any boon he asked if the serpent were forgiven, and it was accordingly ordained at the wish of the patriotic Kush, that the presence of Mahadco should henceforth reside on the spot, and that whoever should bathe at Swargdwar and worship at Nageshwar, should be satisfied in every wish, and enjoy the fruits of an efficacious pilgrimage.

Dharma Har to the South-cast of Nágeshwar takes its name from the God of Virtue and Justice. Dharmá composed here a hymn of such transcendent grandeur that Mahádeo decreed that the place should stand consecrated in their joint names, and that whoever should after bathing in the Sarjú, read there this hymn, would be blessed with riches and the esteem of his fellows. The holy day at Dharm Har is the 11th of the lunar half of the month Asárh.

Opposite Dharm Har on the river is Jánkí Ghát, where they bathe on the 3rd of the lunar half of Sáwan, and immediately below this is the Rám-Ghát, where the Swargdwar ends; all south of this is called Ájúdhiá Píth.

Behind Rám Ghát is Rám Sabhá, where Rám Chandr is believed to sit enthroned, surrounded by his brothers. South of it is the Dháwan Kund, in which he who bathes on the 9th of the lunar half of Chait, is freed from all pride. On one occasion Kundani, a saint, had bathed in this pool and was engaged in prayer, when the wind suddenly blew his deer-skin mat into the water. To the astonishment of every one the deer-skin at once assumed the form of a glorious deity, seated on a magnificent throne, and to Rám Chandr the deity gave this history. He was at first a Vaisya, obdurate in his pride of riches and perversely disobedient to the Veds. But one day he unintentionally did a good action. He sprinkled water on a Túlshi shrub. For this he was made a deer, and his skin was given to a pilgrim bound for Ájúdhiá, and now the skin on touching the water of the sacred pond had changed into this heavenly body. The glorified shape prayed for admittance to heaven, and straightway passed in a chariot into the regions of Rám Chandr, "whence there is no returning." It is in this pond, that Raghunáthjí, as the pandits say, "performs with the tooth brush."

In the heart of the city lies the great Rám Kot, the fort of Rám, with its gates guarded by the immortal monkeys who accompanied him on his return from Ceylon. On its western side is the Janam Bhúm or Janam Asthán, the birth place of the hero. To visit this on the Rám-Nomí, that sacred ninth which falls in Chait, delivers the pilgrim from all the pains of the transmigration of souls. The virtue of this act is as if the pilgrim had given 1,000 cows, or performed a thousand times the sacrifices of the Ráj Súijí or Agin-hotra, "but the fool, who eats on that day shall go to hell, where all the vicious are thrown into boiling oil" They say there was once a band of five thieves, who had been banished from their native country for highway robbery, adultery, murder of cows and other heinous crime. These five men spent their days alternately in robbing pilgrims and in riotous living. A party of pilgrims from Delhi passed through the forest in which was the den of these robbers.

and the robbers joined them in the guise of travellers from a far country. But as they neared Ajúdhiá the guardian-angels of the holy city, who are stationed to prevent the entrance of the deliberately wicked, took visible shape and began to beat the robbers with their clubs. A sage who lived near by, Asit Muni, hearing their cries, interfered in their behalf. They were released at his intercession, and in gratitude they obeyed their preserver's command to complete the pilgrimage to Ájúdhiá, and secure salvation by performing the prescribed ritual. As they entered the city Ájúdhiá appeared as a beautiful goddess, clad in white robes, and attended by her maidens. The men trembled with fear. On a sudden their sins arose before them, shrouded in the blue garbs of mourning, of horrible countenances, red-haired, bleareyed, mis-shapen, their iron ornaments clanking like chains. Then the goddess beat the sins, and they fled out of the city and took refuge under a pipal tree, and the thieves went on rejoicing and bathed at Swargdwar, and kept the fast of Nomi, and worshipped at the birthplace of Rama, and they were purified from sin, and Yama called Chitra Gupta the recorder, and their sins were blotted out from the Book of the Judge of the dead. Meanwhile the messengers of Yama traversing the carth fell in with the sins of the robbers, standing crying under the pipal tree. On these the messengers took compassion, and prayed of Yama that the sins might be re-united to the robbers. But Yama said that the advantages of bathing at Ájúdhiá were irrevocable, and retired to meditate on the banks of the Sarjú. Ájúdhiá was pleased with the wisdom of Yama, and the place of his meditation she named Jama Asthal, and appointed a holy day in his honour on the 2nd of Kátik, and the sins were destroyed under the pipal tree.

Just beside the birth-place of Rámá is the "Kitchen" of Jánkí-jí. It is in shape like the ordinary Indian "Chúlha," and is supposed to be always filled with food. The sight of it satisfies every want; a daily visit keeps the house supplied with food. Close to this is the house of Kaikayi, where Bharat-jí was born. On the other side is that of Somitra, where Lachhman and Satrohan were born. South-east of this is the Sítá Kúp, the waters of which are said to give intelligence to the drinker.

Below Hanwant Kund is Sobarna Khar, called Sona-Khar by the people, from a shower of gold which happened in this wise. There was once a very learned sage named Vishwa Mitra, to whose door came one day another sage called Dúrbásá. Dúrbásá said, "I am very hungry, give me some food." Biswa Mitra immediately brought him a hot porringer of rice and milk, on which Dúrbásá asked him courteously to hold it till he came back from bathing. Having said this Dúrbásá went home, and Vishwa Mitra without feeling any passion, stood firm like a pole, with the vessel in his hand, for a thousand years. At the end of this period Dúrbàsá returned, found him very happy, ate the rice and milk, was highly satisfied, and went home praising him greatly. ("He who hears this story, shall be freed from all his sins, and get salvation. There is no doubt of this.") One Kanto Muni had been in Vishwa Mitra's service all this time, and Vishwa Mitra taught him fourteen sciences. Kanto wished his master to ask a fee, but this the sage twice refused to do, till at last, though patient with more than the patience of Job, he lost his temper and demanded fourteen crores of rupees. Kanto despaired of obtaining this monstrous sum, but he went to Maháráj Ragho, King of Ájúdhiá, the greatest man in the world. Now Maháráj Ragho, after conquering all his foes and amassing a huge treasure, had at the instance of his wise men, performed the sacrifice of Vishn-jit, as part of which he distributed all his wealth among the poor. So complete was his generosity, that he had reduced himself to the use of dishes of clay. So when Kanto asked him for fourteen crores, the Rája was at a loss. He thought to himself, that the tributary Rajas had already been eased of all their goods, and that further demands from them would be unavailing, but he told Kanto to wait a day. In despair he at last appealed to Kober, the treasurer of the Gods. Kober knew the Raja's rightcousness, and answered the prayer by showering gold for the space of nearly four hours. From this the Muni took what he required, and went on his way rejoicing.

South of this are the two pools of Nagriva and Bibhikan. Also the Jaga Vedi, where Ram Chandr performed sacrifices, and the Agna Kund or fire-pool. In the last the sacred day for bathing is the 1st of the dark half of Aghan, and an observance of this festival secures riches in this world and immortality in the next. Here the Tiloi and Sarju meet, and the spot of confluence is sacred and of sanctifying power. Beside it is Asok Batka the garden of Raghnath Ji, in the middle of which is Sita Kund, a pond constructed by Sita with her own hands. A bathing festival takes place there on the 4th of the dark half of Aghan. West of these are Biddia Kund and Bidia Debi, which may be visited on each ashtami of any month.

South of this is the Khajohá or Khanjur Kúnd, the bathing in which on Sunday cures all diseases, but especially the itch. Beside it is the Maniparbat or Mountain of Jewels, a hillock prepared by Rám Chandr for the amusement of Jánkí.

Beyond these is a string of ponds, which however have no peculiar virtues attached to them, Ganesh Kund, Dasrath Kund, Kosilya Kund, Somitra Kund, Kakayi Kúnd, Dúbar Kúnd and Máhábar Kúnd. The two last are named of the two brothers, whose offerings of flowers had been of a sweet smelling savour to Siva. Then come Jogni Kund, so named from the Jogis, who live there, and Urvashi Kund, whose water gives beauty. Urváshi was a lovely woman, whom Indra sent to disturb the devotions of a peculiarly ascetic sage of the Himalayas. The sage would not be temped, and on his curse she became ugly. Then he relented, and by his direction she bathed in this tank, became beautiful as ever, gave her name to the place, and ascended to heaven. There is a festival here on the 3rd of the lunar half of Bhádon. Next to it is the Birhaspati Kund, in which those who bathe avoid the evils, shadowed forth in their horoscopes. They bathe there on the 5th of the lunar half of Bhádon. Ruk Mani Kund gives children to the barren and riches to the poor that bathe in it on the 9th of the dark of Katik. Another place which has virtue for the childless is the neighbouring pond of Chhirodak or Chhir Ságar. Here Dasrathjí performed a sacrifice, in answer to which the God appeared with a golden vessel, containing a meal of rice and milk. This Dasrath divided into three parts, and distributed to his wives, Kosilya, Kakayi, and Somitrá. Of these were born Rám, Bharat, and Lachhman and Satrohan. Then the place was called Chhirodak from the sacred preparation, the colour of which its waters still retain. The bathing there is on the 11th of the lunar half of Kúár.

To the west again near Birhaspati Kúnd is Dhamjaksh or Dhanaicha (place of treasure). The King of Ájúdhiá, Hari Chandr, had placed there a vast treasure under the care of a Yaksh. The only reward for his fidelity that the Yaksh asked was that his body might no longer give forth foul odours under the curse of Kober, whose rosewater he had pilfered. Hence it is the bestower of beauty, wisdom, and above all of perfume. Its holy day is on the 4th of the dark half of every month.

Close to the river is the shrine of Vishn Hari, sacred to the memory of Vishn Sharma, a famous recluse, and the pools of Chakr Tirth, Basisht Kund, Sagar Kund and Brahim Kund. Beyond these are the Rin-Mochan which liberates from all manner of debt or obligation, and Pap-Mochan which cleanses from all sort of sin. Then comes the Lachhman Kund, the holy spot opened by Shesh ji for the descent of Lachhman when summoned from earth by death. Those who bathe and worship there go to heaven. To bathe there on the 5th of lunar half of Sawan frees from the fear of serpents. One who bathes there throughout the month of Baisakh will live for millions of ages in the regions of the Gods.

South of Bidya Kund is Vetarni, from bathing in which one escapes the Judgment of Yama. Beside it is Suraj Kund or Goshark, the water of which heals wounds and purifies from leprosy. It is especially efficacious on Sundays, appropriately enough, and on certain other fixed occasions. It takes its name from Gosh, a king of the Solar race, who rested there in hunting one day, and whose wounded hand was cared whenever he put it in to draw water. The sun was pleased with his grateful

praise and gave his name to the tank. West of it are Rut Kund, the giver of beauty, and Kam Kund, the giver of happiness, Mantreshwa Kund, Sitala Devi, where prayers are offered on Mondays for delivery from small pox, Bandi Devi, where on Tuesdays those in prison are prayed for; and Chhutki Devi, in which one attains all his desires by snapping his fingers on the 14th day of any month.

To the west of these are Gupta Hari, where Vishnu in secret did his devotions. and Chakra Hari, where Hari dropped his discus. North of Gupt-Hari is Gopirtar, a spot of peculiar holiness, as that in which Ram Chandr left earth for paradise. The chronicles say that Rám Chandr having found his duties on earth accomplished, prepared to depart to his celestial home. He performed the usual ceremonies, took a farewell of his ministers, and then passed out of the city, like the moon rising from the sea. As he went out, Lachhmí and Saraswati issued from his arms, commissioned to spread wealth and wisdom amongst the mortals of this world. With him went in a body his loving subjects, clothed in clean garments, with pure hearts sorrowing. Gods saw and were moved. They came gently through the air in their chariots and as they descended, flowers fell in peaceful showers on the vast procession. Thereaid Brahma the supreme Divinity, "Leave the visible body, and join us, four brothers." And Ram Chandr passed into heaven in the company of the Gods, and the people returned to their homes, "and the place is holy to this day," and he who bathes and worships there, becomes sinless and glorious, whatever his previous life. The name of the place is Gopirtár, that which carries across a river, for one is transported there from the shores of earth to those of heaven. Pilgrimages are made there on the 15th of Kátik and of Kúar.

In the neighbourhood of Súraj Kúnd, are several holy ponds of no special note, Dúrgá Kúnd, Narsrám, Narayana-grám, Tripúrarí Máhádeo, Bilwa Hari, a shrine for refuge from poverty, debt, and misfortune; Valmik Tírth named after a sage, whose pale and motionless body became enveloped in an ant-hill; the house of Singhi Rikh, the husband of Rámchandr's sister; Pánhari, Bhárat Kúnd, Nandi Grám, the residence of Bharat; Kalká Kúnd, Jatá Kund, where Rámchandr and his companions were shaved on their return from their conquests Ajít Vishnu, Satrohan Kund, Gya-Kúp, Pishách Mochan, which has a charm against ghosts; Manus or Puni-Nibas.

And these are the chief of the holy places of Ájúdhiá, of which there is a fresh one to visit, they say, for every day of the solar year.

J. W.

### APPENDIX C.

LIST OF OLD MAHOMEDAN PLACES OF NOTE WITHIN THE MUNICI-PALITY OF FYZABAD, IN ASSUMED CHRONOLOGICAL ORDER.

- 1. The tomb of Shah Juran Ghori.—Nearly seven hundred years old, for details see page 23.
- 2. The Shrine of Norehni, Khurd-Macca.—One of the earliest Mahomedan immigrants, a renowned saint, who is said to have come from Norehni, hence his designation, some 6 or 700 years ago, and to have been buried in Mohullah Khurd-Macca, Ájúdhiá. His tomb is still much revered, and visited, it is said with effect, by the afflicted; but though there are alleged descendants still alive, the traditions of the saint are very vague. His real name is said to have been Mír Ahmed.
  - 3. The Mosque of the Emperor Babar .- Age 350 years, for details see page 21.
- 4. The Shrine of Khwaja Huthi.—Situated on the Kabir-tila. This man was a follower of Babar and a renowned saint whose enshrined tomb on one of the chief bastions of Ramkote is still revered.
- 5. The Shrines of Noah, Seth and Job.—Mentioned in Mahomedan Histories 300 years ago, see page 25.
- 6. The Mosque of Alamgir.—At Surgadwar and at Thakor Tarcta, over 200 years old, now in ruins.
- 7. The Shrine of Makhdum Sheikh Bhika —A western devotee of renown, 200 years ago, some of whose decendants are still extant. This shrine is east of Ájúdhiá, and there is another to the same saint at Billohur; both are still revered.
- 8. The shrine of Shah Saman Fariad-rus, and the tomb of Shah Chup.—Are relics of Mahomedan antiquity in Ajudhia, of which the traditions even are lost.
- 9. The Shrine of Buri-Buú.—A sainted lady of renown, of the days of Rafi-ud-Dirjat Shams-ud-din, (A. D. 1719), situated east of Fyzabad.
- 10. The Samanburj.—Near the Opium Godown. This bastion was built by Shuja-ud-Dowla, near his palace, from which at a considerable distance the river then flowed. Tradition says that by offering up 125,000 cows and milk in proportion, the Nawáb induced the river to charge its course, and to flow under his castle. The bastion has now disappeared, and the river has again receded to a distance.
- 11. Gulabbárí.—These buildings including courts, gateways &c, were prepared by Nawáb Shuja-ud-Dowla, during his life-time, as the final resting place of his remains, and here he was in due course buried, being the first of his dynasty whose body was not carried away to his native country for interment.
- 12. The Mosque of Mansur All Khan's Begam.—This building was long used as a Jail by the Oudh and British Governments. It has latterly been made over to Hakim Shuffa-ud-dowla, on condition that it is kept in good repair as a place of public worship.
- 13. Lal-Bagh.—A famous gamlen constructed by Shuja-ud-Dowla, which was formerly enclosed by a high wall, and contained many fine buildings, but of which there is nothing now left except the old mango trees. There were also in those days three other famous gardens of which visible signs still remained at annexation, viz, the Aish, or Asf-bagh, Biland-bagh and the Bagh of Rajá Jhao Lal. On the site of these the Civil Station has since been built.

- 14. The Unguri-bagh.—This was one of the Bahu Begam's favorite gardens, and was given by her as a residence to her son-in-law Mahomed Takki, on his marriage with ber daughter. It is situated near the chok, and is in the possession of Agha. Haidar, the son of Mahomed Takki.
- 15. The Moti Mahal and Khurd Mahal.—Are of the old royal palaces situated near the Dilkusha, and are occupied for life only by female members of Shuja-ud-Dowla's family. These buildings under existing orders, will eventually revert to the Nazul Department.
- 16. The Mosque of Gurji Beg.—Near the Husnu Kutra Police Station. This was built by the man whose name it bears, a Cavalry Officer of Shuja-ud-Dowla's Army.
- 17. The Tripolia.—Or three arched gateway in the chok, is one of the buildings for which the town is indebted to Shuja-ud-Dowla.
- 18. Calcutta Khurd.—This is the name of the fort near Mirunghat, now occupied as a Commissariat Godown. It was built by Shuja-ud-Dowla along with the City fortifications (vulgarly called Safil, properly Fasil,) after his defeat by the British at Buxar.
- 19. Salarjung's Palace.—(Near the Mint or Lock Hospital.) This gentleman was the father-in-law of Shuja-ud-Dowla, and the buildings are still in the possession of the family, in the person of Jafir Alí Khan.
- 20. Motibagh.—South of the Chok, one of the famous royal gardens assigned in perpetuity by the Ex-King to his favorite physician the popular Hakim, Shuffaud-Dowla.
- 21. The Mosque and Sarái of Hussan Ruzza Khan.—Adjoining the Chok. The Shiahs of the City have their Friday prayers here. The upper part of the building which adjoins the single-arch gateway to the Chok, has been made over to the Chief Priest (Pcsh-Namaz) of the City. The shops below belong to the Nazul Department, as does the Serai which is the chief resting-place of the town.
- 22. Serai Unis.—Mian Unis was a cunuch and pupil of the well known Almas Alí Khan, of Asf-ud-Dowla's time, This Serai has now been demolished to make way for that now under construction by the Maharaja of Bulrampur in Rikkabgunj. Mian Unis has left a grand mounment to his memory in the far-famed Tamarind Avenue.
- 23. The Mansions and buildings of Darab Ali Khan.—Darab Ali Khan, was a Hindú by birth, who was born to all intents a cunuch. He embraced the Mahomedan faith, and rose to be the Bahu Begam's confidential adviser and servant. His Mansion is the large house near the Guptár Park, now occupied by the Commissariat Officer, which has been rendered historical in connexion with the trial of Warren Hastings. His other buildings are now Nazúl, and are occupied by the Tahsíl, Octroi Godown &c.
  - 24. The Jawahir Bagh.—This was one of the famous old royal gardens, and in it was built the Bahu Begam's grand tomb.
  - 25. The Dilkusha Palace.—This was the royal residence and court of the Bahu Begam. It is now the Opium Godown. Some idea may be formed of its former extent from the fact that a part of it was known as "the residence with the thousand doors."
  - 26. The Hyat Bukhsh and Farhut Bukhsh.—Gardens in Ajudhia, were formerly fine royal gardens. The former is assigned for life to the distinguished Pandit Umadut, the latter is held in part by the Rája of Dumraon, (who has made it into a fine garden), and in part by the abbots of the Digambari Akhara, to whom it was made over in part compensation for the Guptar Park.

- 27. The Bahu Begam's Mosque.—Situated on the side of the Dilkusha road. For an account of her grand tomb see page 26.
- 28. The tomb of Bunni Khannum.—This lady was the wife of Unjum-ud-Dowla, brother of the Bahu Begam, and the tomb was built by Almas Ali Khan. It is now in the occupation of the Church Mission.
- 29. The Buildings of Mahomed Takki and Mirza Haidar.—Relatives of the Bahu Begam, whose heirs are still pensioners on her fund. These buildings are east of the Chok; they are let out to Government Officials, but are now rapidly going to decay.
- 30. The Mosque and Emámbárá of Jawahir Alí Khan.—The Id prayers of the Shiahs are offered in this mosque, and in the Emámbárá Taziás are annually set up, but strange to say they are in the hands of a Hindú, Babu Bachu Singh, the greatnephew of the Darab Alí Khan, mentioned above under No. 23. The Babu is a well-to-do citizen of Fyzabad.
- 31. The Mosque and tomb of Yakub Ali Khan.—In Mohulla Attul Khan. These buildings were constructed in accordance with the will of Yakub Ali a eunuch of Suja-ud-Dowla's Harem, by his brother Usuf Ali. They contain a fine specimen of stone fretwork. They are still in the possession of a member of the family, Mahomed Nasím Khan.

### PABGANA PACHHIMRATH.

It is said that an influential Bhar chief of the name of "Rathore" founded the village of Rath now known as Rahet, to which he gave his own name. Here he had his residence and made his revenue collections. He is also traditionally believed to have founded another village to the eastward in the direction of Cherar Chhapra to which he gave the same name and used in the same way. From that day the one village was known as Pachhim (the western) Rath, the other Purab (the eastern) Rath. This is the Kanungo's account. The more likely tradition as to the name is that mentioned in the account of Pargana Haveli-Oudh and which I obtained from Maharaja Man Singh, viz. that at a former period the territory between the rivers Gogra and Gumti was known as Pachhimrath and Purabrath.

From the village of Pachhimrath or Rahet the Pargana takes its name.

More than 200 years ago, one Bhagan Ráe Bais, whose family history will be de-

No.	Name.	No. of Mozas.
*1 2 3 4 5 6 7 8 9 10 11	Rahet, Rúrú, Mehdona, Malethú, Ankari, Kútsaraon, Bhadoli, Purswi, Pendai, Ahrun,	84 72 56 70 62 64 100 74 92 90 82
	Total,	856

tailed further on, came from Baiswara and founded the Bazar still known as Rampur-Bhagan. A Government fort was also there built, and the Government revenue was thereafter collected there.

This Tehsil contained the four zillah sub-divisions of Kútsaráon, Achhorá, Asthana, and Bhadola.

There was also formerly the usual Tuppa distribution, and the names of these sub-divisions are marginally\* indicated, but they have long been set aside.

The Pargana during native rule consisted of 856 mozás, or villages, of which 50 were off-shoots (Dakhlis.) Under

the operations of the demarcation department these villages were reduced to 467 in number. Of these 104 villages have since been transferred to Parganas Amsin and

\*Mangalsi. Haveli-Oudh. Manjhorá. Jagdíspúr. Súltanpúr. Mangalsi, to give convenient jurisdictions, while 52 other villages have for the same reason, been added from the jurisdictions marginally\* noted, so that Pargana Pachhimráth as now constituted contains 415 Mozás.

This Pargana is bounded on the east by Manjhorá, on the west by Rúdoli, on the north by Haveli-Oudh and on the south by Súltanpúr-Barosá, which are all sub-divisions of this district except Rúdoli which belongs to Bárábankı.

The Pargana is intersected by two unnavigable rivulets, the Marhá and the Biswi. The former stream takes its rise in Moza Basúrhi in the Bárábanki District. The latter has its source in the Anjar jhíl in Pargana Súltanpúr. After passing through Pachhimráth these streams unite in the neighbourhood of the town of Manjhorá and from that point the river is known as the Tons, on which stands the station of Azimgurh, a stream which is rendered memorable by traditionary associations with Rám Chandar.

There are remains of the former Bhar population in about 32 villages of this jurisdiction, the chief of these being those which are marginally\* mentioned.

\*Intgaun. Mehdona. Kheáran. Rahet. Tárdi and Gondor.

The following details embrace such meagre particulars as have been ascertained regarding the former landed proprietors of the jurisdiction.

- I. The Mahomedans of Alipúr-Seorah.—It is traditionally affirmed that in Jehángír's time Khodádád Khán Pathán, a native of Pesháwar, accompanied one of the Súbadárs of the Province to these parts, and having established a residence where his cattle and horses were encamped, he gave to it the name of Gothwára (the cattlepen). This became the nucleus of an estate which soon contained 60 mozás of which the founder had control during a long life, but after his death the property dwindled away till we now find the descendants of Khodádád who still inhabit 11 villages, in proprietary possession of one and a half villages only paying Rs. 794 revised Government demand; while they have a subproprietary claim not yet disposed of to two others.
- II. Choháns of Ahran.—The family traditions set forth that one Ráe Bhán Ráe of this clan, the ancestor of Tehdil Singh and Amar Singh the present representatives of the family, came with his followers from Mynpúri to bathe at Ájúdhiá some 400 years ago, and ended in replacing the Bhars and assuming possession of 565 mozás, of which however 125 only were of this pargana, the rest being of Isoli, Súltanpúr and Kharásá. Ráe Bhán Ráe was succeeded by his two sons Jaleh Ráe and Dúnya Ráe who divided the property equally between them. The estate of the former of these brothers was swallowed up by the Bhalesultán tribe, a century and a half ago. The portion of the estate (62 king's mozás) which pertains to this pargana and which belonged to the other brother, remained in the proprietary possession of his descendants till annexation; they have since lost the Íntgaon estate under Settlement decree.

The offspring of Ráe Bhán Ráe are still found inhabiting 16 mozás, and the revenue they pay under the revised assessment amounts to Rs. 19,724.

- III. The Bais of Malethá.—The family traditions have it that some 200 years ago, one Zaminibhán Singh of this clan, the ancestor of Kúnjal and Bhabút the present representatives of the family, came from Mungi Patan in the province of Malwa, (the locality whence the Bais of Baiswárá also trace their advent,) and overthrew and dispossessed the Bhars, and increased his estate till it contained 84 villages including the Kúrawan and Párá-Malethú properties of 42 villages in this Pargana, and the Johanrámpúr property of 42 villages in Pargana Súltanpúr.
- The 42 Pachhimrath Mozas are now included in 10 demarcated villages, and to these the descendants of Zaminibhan have subproprietary claims; they are residents of five of them.
- IV. The Bais of Sohwal and Rárá.—Jagat Ráe of this clan the ancestor of Súbdhán Singh, Otar Singh and others now living, came from Baiswárá some 400 years ago and aided in the suppression of the Bhars. He had two sons Rúdar Sáh and Mehndi Sáh. The former established the Rúrú estate of 27 villages, the latter the Mehdona estate of a similar number of villages. These properties are now included in the estate of Mahárájá Sir Mán Singh, and in six of these villages only have the Bais anything resembling a subproprietary position—in some of the others they still cultivate the soil.
- V. The Bais of Uchhapali.—About 3 or 400 years ago Newad Sah of this tribe, the ancestor of Isri Singh and others still living, came from Baiswara and succeeded the Bhars in the management of this estate, which he then increased to 20 Mozas. Newad Sah in his lifetime made over 8 of these Mozas to his priest, a Tewari Brahmin. The offspring of Newad Sah are still in subordinate possession of the remaining 12 villages, but their precise status has still to be determined by the Settlement Courts.
- VI. The Bais of Rámpúr Bhagun, Tikrí &c.—Moti Ráe and Chhote Ráe, two brothers of this tribe, the ancestors of Jaskaran Singh, Binda Singh, Sanomán Singh,

&c., who are still living, came from Baiswara with a Farman for 104 villages and the office of Chodhri, from Jehangir Shah, and fought the Bhars, replacing them in the possession of Moza Nitwari-Chhatarpur and 51 other villages of Tuppa Parsumi, and 52 villages of Tuppa Pindu, including Rampur-Bhagan. The office of Chodhri of Tuppa Rahet was also held by the family in the person of the direct ancestor of Jaskaran Singh, but this office they had lost long before annexation.

This family still holds most of the ancestral property in direct engagement with the State, and it is now represented by 41½ demarcated villages. Five other villages had however, passed into Talúkás before annexation, and the precise status of the Bais family in regard to these has not yet been finally defined.

VII. The Bais of Gondor—One Chhetai Singh of this tribe the ancestor of Dúnyá Singh and Daljít Singh, now living, came from Baiswárá 300 years ago, and took service with some Bhar chief. Having afterwards invited his master to partake of his hospitality, he put him to death and took possession of his estate. Chhetai Singh had three sons, Chandi Ráe who succeeded to Gondor, and whose descendants in the present generation still hold the parent village in their proprietary possession. They have been named above; Kulián Ráe, who founded Kulián-Bhadarsá, Pargana Haveli-Oudh; and Besingh Ráe who founded Mozá Besingh in the same Pargana.

From the above details it will be seen that there are no less than five families of Bais alleging a separate and distinct advent and origin in this Pargana. There are four similar families in the neighbouring pargana of Mangalsi, and one in Haveli Oudh. I request attention to my note on the Bais of Mangalsi; for the observations there recorded apply equally here. All these Bais are looked down upon and disowned by the Tilokchandí Bais, and I have no doubt that their ancestors were persons of low origin, who have been admitted within the last few centuries only, to a place amongst the Rájpút tribes.

Two Tâlúkás have their centres in this Pargana, Khajrahat and Mehdona. Of these I now proceed to give some details.

VIII. The Bachgotis of Khajrahat.—Bábû Abhedut Sing the present owner of this Talúká, is the younger brother of Bábú Jeydut Sing of Bhiti; both being off-shoots of the Kúrwar Ráj. An account of the elder of these brothers is given at page 5 of the Majhora history, but some further particulars of the family have since been obtained and these may as well be given here.

After the overthrow of Shújá-úd-doláh at the battle of Buxar more than 80 years ago, he is known for a time to have abandoned the neighbourhood of Fyzabad, and to have spent some months in the direction of Rohelkhund. Advantage was taken of his absence by amongst others Dúniapat, the then Talúkdár of Kurwar, to increase his possessions by annexing thereto Khajrahat and numerous other estates of Parganas Pachhimrath and Haveli-Oudh, but on the return of the Nawab, the Babir was again deprived of all these new acquisitions. After the death of Shujá-úd-doláh, and in the days when his widow the Bahu Begam held this part of the country as jagir, Bábú Baryar Singh a younger brother of Duniapat, again succeeded in acquiring a property in these Parganas, which paid an annual demand of Rs. 80,000 to the State, and of this estate he retained possession till 1232 Faslí. In the following year owing to the Bábú's default, the then Názim Veláyet Alí deprived him of his entire property. In 1234 Faslí the Nazím returned to the Bábú the Khajráhat portion of the property, consisting of 26 villages, held on an annual rent of Rs. 6,000, but of which sum Rs. 4,700 was remitted on account of the Talúkdár's nánkár. The rest of the estate was settled village by village with the zemindárs, with whom the Názim entered into direct engagement. This state of things ran on till 1243 Fasli, when the

then Názim Mirza Abdullá Beg made the Bhiti and Khajrahat properties, consisting of the entire estate that Bábú Baryár Singh and his predecessor had accumulated, over to the chief of the rival clan of the neighbourhood, Bábú Harpál Singh Garagbans, the ancestor of the Talúkdár of Khapradíh. Bábú Baryár Singh then fled to the British territories where he soon afterwards died.

In 1245 Faslí Rájá Darshan Singh became Názim, and during his rule the sons of Baryár Singh, Bábús Jeydut Singh and Abhedat Singh were restored to the Bhiti and Khajrahat estates, which moreover were considerably added to.

The two brothers divided the family property in 1259 Faslí, the elder receiving the Bhiti estate estimated at one and a half share, and the younger Khajrahat, of one share.

The former of these now consists of 81 villages paying Rs. 37,850-10-0 per annum to the State, the latter of 54½ villages paying Rs. 21,472.

These brothers are highly respected, and I look upon them as amongst the best off our smaller Talúkdárs. The history of their family will be given in greater detail in a subsequent report, when the history of the head of their tribe, the Rájá of Kúrwár comes to be written.

IX. The Sankaldíp of Mehdoná.—According to the family records, Sadásukh Pátak was a Sankaldíp brahmin of note in Bhojpúr, who held the office of Chaudhrí. In the general confusion that followed the overthrow of Shújá-úd-doláh by the English in that quarter, Gopálrám the son of Sadásúkh Pátak left his home and finally settled in the village of Nandhagar-chorí, parganah Amoráh, zillah Bustí, about the end of the last century. Púrandur Rám Pátak, son of Gopál Rám, subsequently

\* Bakhtáwur Singh. Sheodín Singh. Inchha Singh. Darshan Singh. Dabí Parshad Singh.

crossed the river, and married into the family of Sadhai Rám Misir, zemindár of Paliá, in the Fyzabad district, which latter village he thenceforth made his home. Púrandur Rám had five sons whose names are marginally \* detailed. The eldest of these commenced life as a trooper in the old Bengal Regular Cavalry.

Whilst Bakhtáwur Singh was serving in this capacity at Lucknow, his fine figure and manly bearing attracted the notice of Nawáb Sádut Alí Khan, who having obtained his discharge, appointed him a Jemadár of cavalry, and shortly afterwards made him a Risáldár.

After the death of Sádut Alí, Bakhtáwur Singh secured the favour of Ghazí-úd-dín Hyder, the first king of Oudh, which led to his further advancement, and to the acquisition of the life-title of Rájá. This title was subsequently granted in perpetuity by Mahomed Ali Sháh, when he also turned the Mehdoná property into a Ráj, under the following farmán, under date the 13th Rabí-ús-sání 1253 Hijrí.

"Whereas the services, intelligence, and devotion of Raja Bakhtawur Singh are well known to, and appreciated by me. I therefore confer upon him the proprietary title of the Mehdona estate, to be known hereafter as a Raj, of which I constitute and appoint him the Raja in perpetuity. All rights and interests pertaining thereto such as sir, sayar, jagir, nankar, abkari, transit dues, &c., as well as a revenue assignment of 42 mozas and some smaller holdings, are also gifted to him for ever. He is, moreover, considered the Premier Raja of Oudh, and all the other Rajas are to recognize him as such. All Government dues and revenue from the villages alluded to, are released for ever, and no other is to consider himself entitled to share these bounties with the Raja.

### The detail of the grant is as follows:-

- 1. Cash nánkár Rs. 74,616-8-9.
- 2. Mafí and jagír lands 41 mozás, and some smaller holdings.
- 3. Sír, 10 per cent (? of the estate) to be revenue-free.
- 4. Sayar, including the bazár dues of Shahganj, Darshan-Nagar, and Ráeganj, and all transit duties on the estate.
- 5. Abwáb Fojdárí, including all fines levied.
- 6. Abwab Dewani, including periodical tribute, occasional offerings, and fees on marriages and births.

Bakhtáwur Singh then summoned his younger brother Darshan Singh to Court, and the latter soon received the command of a regiment. This was followed in 1822-3 by the appointment of Darshan Singh to the chaklá of Salone and Baiswárá, and in 1827 to the Nízámat of Súltánpúr including Fyzabad, &c.

Shortly after this Darshan Singh obtained the titles of Rájá Bahádúr for his services to the State, in apprehending and sending in to Lucknow Sheodín Singh Behreliáh, Tálúkdár of Súrajpúr, zillah Dariábád, a notorious disturber of the public peace, and revenue defaulter of those days.

In 1842 A. D. Rájá Darshan Singh obtained the Nizámat of Gonda-Baraich which he had previously held for a short time in 1836, and he then seriously embroiled himself with the Nepál authorities in the following year, by pursuing the present Maharájá of Balrampúr, Sir Dirgbeje Singh, whom he accused of being a Revenue defaulter, into that territory.

The circumstances connected with this aggression of territory are fully detailed by Sleeman at page 59 Vol. I of his Journal.

The pressure at that time put upon the King of Oudh by Lord Ellenborough, led to the dismissal from office and imprisonment of Rájá Darshan Singh, and to the resumption in direct management of the Mehdona estate which the brothers had already created. But all these punishments were merely nominal, for in a very few months Rájá Darshan Singh was released from confinement, retiring for a time to the British territories, while the elder brother Rájá Bakhtáwar Singh was allowed to resume the management of the Mehdona estate; and this was almost immediately followed by Rájá Darshan Singh being again summoned to Court, when without having performed any new service to the State, he had the further title of Sultanat-Bahádúr conferred

 Rájá Rámadhin Singh, Rájá Rugbardyal Singh, Maharájá Mán Singh (originally named Hanumán Singh.) upon him. But the Rájá did not long survive to enjoy these new honors, for within a few weeks he was seized with an illness from which he never recovered, and it was with difficulty that he was conveyed to the enchanted precincts

of holy Ajúdhiá, where he speedily breathed his last, leaving three sons whose names are marginally\* indicated.

In 1845 A. D. Mán Singh the youngest of these sons was appointed Nazim of Dariábád Rodoli at the early age of 24, and to this charge the Súltanpúr Nizámat was also atterwards added. Mán Singh soon gained his spurs by an expedition against the then owner of the Súrajpúr estate (for over-throwing whose predecessor, Sheodin Singh, his father had also obtained honors, in October 1830,) in the course of which that Talúkdár's fort was surrounded and assaulted, and its owner Singhjú Singh, captured and sent to Lucknow (see Sleeman's Journal page 256 Vol. II.) For this service Mán Singh obtained the title of Rájá-Bahádúr.

In 1847 A. D. Man Singh was ordered to proceed against the strong-hold of the Gargbans chief, Harpal Singh. The details of that affair are also to be found in Sleeman's Journal Vol. I, p. 144.

There are two sides to the story. The one is that Harpál finding his fort surrounded and resistance hopeless, surrendered at discretion and unwittingly lost his life. The other is that he was betrayed under promises of safety into a conference, and was beheaded in cold blood. One thing is certain that the transaction was looked on in different lights at Fyzabad and at Lucknow. The local traditions of what occurred are not favourable to the chief actor in the tragedy, while the service he had performed was thought so important at the capital, that Káimjang (steadfast in fight) was added to the existing distinctions of the young Rájá. As an impartial historian I am bound to add that I have yet to learn that any fight at all took place, when Harpál Singh, who was at the time in wretched health, met his death.

In 1855 Rájá Mán Singh obtained the further honorary titles of Sultanat-Bahádúr for apprehending and sending to Lucknow, where he was at once put to death, the notorious proclaimed offender Jagar-Náth Chaprásí, whose proceedings occupy no inconsiderable space in Sleeman's Journal.

Almost simultaneously with the last recorded event, Rájá Bakhtáwar Singh died at Lucknow. He left a widowed daughter but no son, and on the evidence of Sleeman, who had good opportunities of knowing, (and who wrote in February 1850 while Bakhtáwar Singh still lived,) he had previously nominated as his sole heir, Rája Mán Singh, the youngest of the three sons of Darshan Singh. The following is a free translation of Rájá Bakhtáwar Singh's last Will and Testament, now in the possession of the family of the Mahárájá. "It is known to one and all that by my own unaided exertions I obtained the favor of my sovereign who conferred on me the title of Rájá, the proprietary functions of which rank I have to this time exercised in the Mchdoná estate, which was also created by the Royal order into a Raj; and moreover other properties were also purchased or acquired by mortgage by me, which are held in the name and under the management of my brothers Rájá Darshan Singh, Inchha Singh and Dabipershad, and also in the names of my nephews. It had recently happened that in my old age, I had been imprisoned for arrears of revenue, and although my brother Inchha Singh and others of my family still lived, it fell to the lot of Mán Singh alone to assist me as a son, and by the payment of lacs of rupees to release me from my difficulties. Whereas the recollection of a man is only kept alive by the presence of offspring, and whereas I have not been blessed with a son, therefore be it known that while still in the full exercise of my senses, I have voluntarily adopted Rájá Mán Singh as my own son and representative, and have made over to him with the sanction of the Government my entire property howsoever acquired, and wheresoever situated, and whether till lately held in my own name and management or in the name and management of other members of the family. All my possessions have now been transferred by me to Raia Mán Singh, and his name has been substituted for my own in the Government records, No brother or nephew has any right or claim against the said Raja Man Singh, who will be my sole representative in perpetuity. But whereas it is a duty incumbent on me and on Raja Man Singh to make provision for the other members of the family, both now and hereafter, therefore the following details are to be followed, so that they may never suffer from want. At the same time it is incumbent on the said relatives to treat Man Singh as their own son, taking care that they never fail to conform to his wishes in all things. Should they fail in doing so, he has full power to resume their allowances.

In view to these wishes being carried out this deed of gift (Hibanama) has been penned."

### DETAIL.

1.	To my widow,	••	• •	<b>R</b> s.	200 pe	r mensei	m in	Cash.
2.	"Rámádhín Singh,	••	• •	"	600	>>	,,	,,
3.	" Ragbar Singh and l	his sons,	••	"	500	"	**	,,
4.	" Inchha Singh and l	nis sons,	••	>>	500	,,	"	"
	Thus, Rs. 300 to In	chha Sing	h and	"	<b>200</b> to	his sons.	•	•
5.	" Hurdat Singh and	his brothe	rs and					
	his sons,	••	••	**	<b>3</b> 00	**	"	"
6.	" Harnarain Singh,		••	**	100	,,	"	,,
7.	" Darshan Singh's ter	-	••	"	<b>3</b> 00	"	,,	,,
	The Sargaddwar Th	nákúrdwá	rá, È	"	<b>3</b> 0	,,	"	"
	The Rajghat,	,,	••	"	20	**	,,	,,
	The Súraj Kúnd,	"	••	"	10"	"	"	"

8. Certain lands were also assigned to different persons and objects which need not be detailed.

When Oudh was annexed Rájá Mán Singh was found in possession of Mehdoná the family property, with a then paying jama, after deduction of Rs. 66,053 Nánkár, of Rs. 1,91,174.

He was at that time returned as a defaulter to the extent of Rs. 50,000 of revenue due to the ex-king. In consequence he was deprived at the first summary settlement of his entire estate, and sought refuge for a time in Calcutta. This did not however, prevent his offering protection and convoy to such of the Fyzabad officials as chose to accept it, when they had to flee from Fyzabad, nor did it prevent him from procuring boats for them and starting them safely on their voyage down the river.

It has been stated in a former part of this volume that the mutiny found the Rájá a prisoner in our hands, and that he was released in order that he might protect our women and children. Of these proceedings the Deputy Commissioner, Captain Reid at the time thus wrote.

"Without Rájá Mán Singh's assistance it would have been quite impossible to get away this large number, and for his good services he well deserves our gratitude. I was always opposed to the plan of imprisoning him, he was the only man who could have saved Fyzabad, aided by our Treasury, and I believe he would have done it."

At a subsequent period the Rájá was instrumental in saving Mrs. Mill and other Europeans, who certified to his uniform kindness and consideration.

On these services Sir John Lawrence made the following remarks on the occasion of his great Lucknow Darbar:—

"You have in my estimation a special claim to honour and gratitude, inasmuch—as at the commencement of the mutiny in 1857, you gave refuge to more than fifty English people in your fort at Fyzabad, most of whom were helpless women and children, and thus, by God's mercy, were instrumental in saving all their lives."

In the earlier days of the mutiny, Maharaja Man Singh remained in constant communication with Mr. Gubbins, the former Financial Commissioner, and Sir Charles Wingfield who was then at Gorakhpur, and he was an earnest advocate for an advance against Lucknow, by the Gogra and Fyzabad route. So long as there was a chance of such a movement being carried out he never wavered in his allegiance to the British Government, but having previously made it distinctly known that such would of necessity be the result if no such movement was speedily carried out, no sooner did he hear that the scheme of an advance by the Gogra route had been abandoned, than he proceeded to join the rebel cause at Lucknow

During the siege of the Residency, although the Mahárájá had command of an important rebel post, he was in frequent communication with the garrison, and there is little question that had his heart been in the rebel cause he could have made our position even more disagreeable, than it was, and colour is given to this belief from the fact, that when Lucknow fell, Mán Singh returned to his fort of Shahganj, where he in turn was besieged by the rebels, and had actually to be relieved by a force under Sir H. Grant.

On the return of peace the title of Mahárájá was conferred on Mán Singh, the estate he possessed at annexation was restored to him, and 'the confiscated property of the Rájá of Gondá was made over to him in proprietary title for his services.

In the great Oudh controversies that have for several years engaged so large a share of the public attention, Mahárájá Mán Singh was the mouth-piece, as he undoubtedly also represented the intellect, of the Talúkdárs; and it was for the assistance rendered in bringing these controversies to a satisfactory close, that he had so recently been decorated by command of Her Majesty, with the Star of India. The words of the Viceroy on presenting this decoration were these. "Mahárájá Mán Singh, Her Majesty the Queen of England and India having heard of your good services in various important matters connected with the Administration of the Province of Oudh, has thought fit to appoint you a Knight Commander of the Most Exalted Order of the Star of India."

It will thus be seen that the Sháhganj family is but of yesterday. It was created by a daring soldier of fortune, and it was ennobled by another, who to courage of an admittedly high order, added an intellect than which there were few more able or more subtle.

Since this biography was sketched the subject of it has been gathered to his fathers. He died in his 50th year after a protracted illness of eighteen months, contracted in the over-zealous performance of onerous duties connected with the final settlement and consolidation of the Talúkdári system of Oudh.

During an intimate official and friendly intercourse of 8 years with the late Mahárájá, the writer has had the best possible opportunity of judging of his worth, and he hesitates not to say that throughout a prolonged experience of more than a quarter of a century, he has never met a native who was his equal in general information and ability. A reserved manner and an independent spirit prevented the Mahárájá from acquiring popularity amongst the European community. This was added to in respect of the local authorities, by the attention which the Mahárájá's representations always commanded at Lucknow.

His long intimate connexion with the native Government of the Province, had raised up many personal enemies amongst his fellow-subjects, yet the news of his death was received with unmixed regret and concern by the Europeans and Natives of the Province; and often has it since been asked by those who knew him best, "shall we ever see his like again."

It was not the lot of the writer always to agree in the demands set up by the late Maharaja on the part of the Oudh Talúkdárs, and he has not infrequently considered and represented these demands to be pretentious and unreasonable; but he is bound to say that when this was the case, it was generally in support of the claims of a friend or an acquaintance, and rarely to serve himself that the Maharaja had raised his voice. He has been described as harsh, resping and unyielding, and yet the concessions he made in favor of the subordinate proprietors on his own estate, obtained the acknowledgments of the highest authorities, and so reasonable did the writer find him in this respect, that he obtained from him a carte blanche to confer a certain percentage of profit on every old proprietors in his estate, whether he was legally entitled to it or not.

It is a remarkable circumstance that the year 1870 has proved fatal to all the three sons of Raja Darshan Singh. Raja Rugbardyal the second son, died on the 2nd May 1870; Maharaja Sir Man Singh, K. C. S. I., the youngest, on the 11th October 1870; and Raja Ramadhin the eldest, on the 13th November 1870.

Of these the first mentioned will ever be remembered with a shudder by the readers of Sleeman's Journal, as the cruel official devastator of the trans-Gográ districts. The latter long devoted himself with credit to the management of the family property, but in consequence of a petty zenáná dispute he relinquished the charge and betook himself for several years to a life of devotion at Benares. He however returned to Oudh shortly before the province was annexed, and since then the brothers have made Sháhganj, a fortified town founded by their uncle and father, and which is situated 14 miles South of Fyzabad, their general residence.

Maharaja Man Singh has left a daughter who has a son, Koer Pertab Narain Singh, to whom it was his intention that his fine estate, which at present yields a Revenue of Rs. 4,32,128 per annum to Government (the Gondah property not having been as yet re-assessed) should eventually descend, but the will leaves the property to the widow who is not the lad's grand-mother, and to her is assigned the duty of finally naming the heir.

The will is in the following terms:-

"Whereas my intentions as to the nomination of any of the youths (of the family) as my representative, have not as yet been finally matured, it is necessary in the meantime to appoint the Mahárání as representative and proprietrix that she, until such time as she may appoint a representative, may remain as my representative and proprietrix, but without the power of transfer. No co-sharer has any concern whatever with my property real or personal. I have therefore written and filed this will and testament, that at the proper time it may take effect. Dated, 22nd April 1862."

The other brothers who were men of an altogether inferior stamp, have each left several sons, who are supported by the estate.

It is popularly averred, with what truth it is hard to say, that on one occasion Rájá Bakhtáwar Singh intimated his intention of leaving his estates to Rámádhín, his riches to Ragbar Dyal, and his army to his favorite, Mán Singh. He was asked how the army was to be supported without property or wealth, and he is said to have replied naively, "I am no judge of men if he who gets the army, does not very soon possess himself of the estates and the treasure as well."

Be the truth of this story what it may, the Maharaja rested his right and title to the estates, on Raja Bakhtawar Singh's last Will and Testament, a free translation of which has already been given.

Amongst the Mahárájá's papers the following documents have been found, and I give them a place here, as bearing upon his public conduct during the most trying period of his career. They show that he had not much to be grateful for in his early connexion with the British Government, yet he did not abandon the British officers and their wives in the hour of their greatest need.

"To

### MAHÁRAJÁ MÁN SINGH, BAHADÚR,

Káim Jang.

MY DEAR KAIA,

I have told your servants, what I am ready to de for you. I regret I was not here last year, as I should have prevented your estates being respined.

there is a good time to come. If you now do good service to Government, you will find it to your own advantage, and you will become better off than you ever were.

You are too wise and clever to suppose that the present disturbance will not soon be settled, when the bad will be punished and the good rewarded.

Lucknow; Your friend,

The 17th June 1857. (SD.) HENRY M. LAWRENCE,"

" Dear Rájá Mán Singh,

You have deserved well of the British Government so far. Do yet more, and earn for yourself the high reward which is held out.

Lucknow: (Sd.) MARTIN GUBBINS,

The 22nd June 1857. Financial Commissioner."

"The undersigned being about to leave the escort of Rájá Mán Singh, desire to place on record the high sense they entertain of the services he has rendered them.

When the danger of the mutiny of the troops at Fyzabad became imminent, he came forward of his own accord and offered an asylum to all the ladies and children at his Fort of Sháhganj, and his offer was gladly accepted, and eight women and fourteen children of this party (besides three others) were sent there.

Shortly after the emeute took place they were joined by their husbands, and Rájá Mán Singh made arrangements to forward the whole by water to Dínápúr.

Though the party lost their money and valuables enroute, this was owing to an untoward accident which the Rájá could not possibly have foreseen. The voyage on the whole has been as satisfactory as could be expected, and free from the extreme misery and discomfort which other refugees have experienced.

Without the personal aid of the Raja, it would have been quite impracticable to get off such a large number of persons (29). There can be no doubt that under Providence we are indebted to him for our safe passage to this place.

GOPÁLPÚR;

(SD). J. REID, CAPTAIN.

The 24th June 1857,

"A. P. ORR, CAPTAIN.

"F. A. V. THURBURN, CAPT.,

"JOHN DAWSON, CAPT.,

"E. O. BRADFORD, Ex. Asst. Commr.

"This is to certify that by the kind assistance of Rájá Mán Singh, I and my three children, and also three sergeant's wives with their families have been protected and our lives indeed saved.

When the disturbance took place at Fyzabad my husband Major Mill, Artillery, had made, as he imagined, every careful arrangement for the safety of myself and our children, but by some mismanagement and untoward circumstances of which I know not the cause, it appears he was obliged to fly without me, though he gave orders for me to be sent for. As I and the children were hidden and placed under (on the night of the 7th June,) the care of a person who had promised to do everything that was needed, but who proved false to his trust, I did not get a boat till Wednesday the 9th and that was through other people's influence. I proceeded scarcely above a mile from Guptar Chât when my boat was stopped by the order of the sepoys of the

6th Regiment Oudh Irregular Infantry, and several came on board and threatened to kill me and my children unless I immediately left the boat, which I therefore was obliged to do. I was told that we should be killed if we remained in the station, and the same fate would also await me if I took another boat; however I determined to try if safety could be obtained by water, and engaged a small boat for which I had to pay 80 rupees. I was taken over to the opposite side and there again threatened with death from every one I met, as the Delhi Badshah had given orders to that effect. We were then put on shore, hurriedly left there, and all my property left behind. I wandered from village to village with my children for about a fortnight, existing on the charity of the villagers, when Rájá Mán Singh discovered the fact and most generously took us under his care, and has been exceedingly kind and attentive, providing us with all we needed, food and clothing; and he is now about to send me on towards Gorakhpúr, to the charge of Mr. Osborne, by the request of Mr. Paterson. I most sincerely hope and trust Government will amply reward the Rájá for his uniform kindness to all Europeans; had Rájá Mán Singh not protected us we must all have perished, and we are deeply indebted to him for his great assistance.

OUDH: (SD.) MARIA MILL, WIFE OF MAJOR JOHN MILL, ARTILLERY."

The 7th July 1857.

"Rájá Mán Singh has been with me during the latter operations in Oudh, and was present at the attack of the enemy at the Júná pass when two guns were taken. The Rájá has behaved with his usual coolness.

He gave me most excellent information throughout the whole period.

GONDAH:
The 30th May 1859.

(SD.) J. HOPE GRANT, MAJOR-GENERAL,

Commanding Oudh Force,"

"I have pleasure in giving a certificate to Rájá Mán Singh who is the most influential Landlord in Oudh, and whose history and services are well known."

Lucknow:

The 15th February 1859.

(SD.) R. MONTGOMERY,

Chief Commissioner."

Rájpúts, 24 per cent.
Brahmins, 29 ,,
Koris, Kurmis and Ahírs, 16 ,,
Músslmáns, 7 ,,
Other castes, 24 ,,

Population.—The distribution of races in this Pargana is as per margin, The residents are mostly agricultural, one-half of which are well-to-do, the other half being poor. Sixty per cent of the houses are tiled.

Souls.

Souls.

Souls.

Trade.—The principal Bazárs are marginally

indicated, and trade is in the hands of petty dealers

Sháhganj, ... ... 725

Sháhganj, ... ... 725

Sháhganj, ... ... 415

Dharamphr, ... ... 250

Janah, ... ... 350

Trade.—The principal Bazárs are marginally

indicated, and trade is in the hands of petty dealers

who appear to have few, if any, transactions beyond
the limits of the Pargana.

Fairs and shrines.—There are three paltry annual fairs in this Pargana.

(1). Astik,—In Mozá Púrai Bírbal a fair is held for two or three days in the month of Sáwan, in connexion with the feast of snakes (Nág-Panchmi), which is attended by some hundreds of people of the neighbourhood who go to make offerings at this shrine.

- (2). Sitakund.—In Moza Toron Darabganj a fair is held in Katik and Chet, where those of the neighbours assemble who cannot join in the larger half-yearly gatherings at Ajudhia for the purpose of commemorating important events in the life of Ram Chander. The tradition is that Sita offered sacrifice at this place on her way back from the wilds, and dug the tank in which the pilgrims bathe to commemorate the event.
- (3.) Suraj-kúnd.—In Mozá Rámpúr-Bhagan 1000 or 1200 people assemble here the first Sunday after the 6th day of Bhádon, to commemorate the birth of the Sun. During the day salt in every shape is eschewed, and a strict fast, extending even to abstaining from drinking water, is maintained from sunset till sun-rise the next morning.

### P. CARNEGY,

Deputy Commissioner, and Settlement Officer.

Fyzabad

### PARGANA MANGALSI.

The Pargana of Mangalsi occupies the north-west corner of the district. Its northern boundary is the river Gogra; its southern is for the most part the Marha. On the west its boundary is the district boundary, in part there a chain of marshes, in part a ravine, at the bottom of which in the rains runs a considerable stream. On the east the boundary line runs down from the cantonments of Fyzabad in a south-westerly direction to the Marha.

It is perhaps the most fertile and the best cultivated pargana of the district. It is further well-wooded, and the scenery, though as a rule monotonous and tame, is often pretty. In shape it is long and narrow. Near its western end a broad belt of sandy soil runs nearly across the pargana. This is as might be expected broadest towards the river, and the country there breaks into great swelling downs, which are an agreeable change in the prospect. Near the eastern end, a ravine, which debouches on the Gogra, cuts far back into the pargana, and its sides are for a considerable distance sandy and bleak. With these exceptions the soil is generally admirable. Marshes are common, tanks abundant, and in the wells water is nowhere far from the surface.

The pargana, as it stands, has received considerable accessions from the Parganas of Pachhamráth and Radauli (Zillah Nawábganj). It now consists of 126 Mauzahs with an area of 125 square miles and a population of 84,743.

Its remoter history is difficult to trace. But the advance into its present state of fine cultivation seems to have been comparatively recent. Even a century ago, so it appears, the middle of it, the most fertile portion, was a "lakh peri" a forest.

It is said that Mangalsi takes its names from Mangal Sen, a Gautam chieftain, whose clan had extensive possessions on this side of the Gogra. The Gautams have long been driven across the river, but they have recently put in a suit for a plot of alluvial land below the town of Mangalsi, as the site of a former village of theirs. The Gautams of trans-Gogra, whom I have seen, have the very dimmest traditions about Mangal Sen, though they claim him as their ancestor, and they have disappointed me by unfulfilled promises of an enquiry from the Pandits regarding the ancient history of their property. It is not a little remarkable, however, that the great Bais families, who hold or held all the lands round Mangalsi, and whose tradition concerning themselves is of an immigration from the West two or three centuries ago, do not represent that they conquered Gautams. It was Bhars, whom according to the village stories, they found owners of the country. The subjugation of Gautam Rajputs would have been a more honourable feat than the expulsion of Bhars, and the name would surely have been retained in the family chronicles. It is true the Chauhans of Mahauli, who are said to have arrived in the pargana about the same time as the Bais, allege they obtained their village in dowry on the marriage of their chief to a Gautam maiden of Mangalsi. But on the other hand the Shaikhs, who now hold Mangalsi, have a story that Mangal Sen was only a Bhar. who had a fort close by. These Shaikhs are the men of the oldest family in the pargana, and they can verify traditions of a greater age than 300 years. They shewed me a remarkable deed and in the Naskh character, dated 760 Hijri (1359 A. D.) bearing the seal of Firoz Toghlak, and appointing Muhamad Ahmad Khutib in Mangalsi. They shewed me another with the same seal of 761 H. conferring the office of Kazi on Imam Fakrud-din. I was shewn another of 989 H. (1581 A. D.) granting Shaikh Yusuf "100 beegahs of land in Pargana Mangalsi, Sarkar Oudh" bearing the seal of the great Akbar, and they have three firmans of Shahjahán of the years 1043-1050 H. giving revenue free grants to members of the Shaikh family. These are followed up by deeds under the seal of the Nawáb of Oudh, and as they were not produced for the purpose of any litigation, I have every faith in their authenticity.

I am inclined therefore to believe, that if Mangal Sen was a Gautam chief and not a Bhar, that his possessions were confined to a few riparian villages, and that the town, to which he gave his name, gave its name to the pargana, formed by the Mahomedan Emperors, from the importance rather of its Mahomedan proprietors than of its Hindú founder.

These traditions are not without interest in connection with Mr. Carnegy's views as to the relation between the Rajputs of eastern Oudh and the Bhars.

These Shaiks of Mangalsi are the only people I have met with in the pargana, who have documentary evidence of any great antiquity of family. The Mahomedan colonies are very few, and the Hindús, always more illiterate have preserved no record of the remote past.

Two hundred years ago, however, it seems the pargana was held almost exclusively by the great tribes of the Bais and Bisen Rajpúts.

The Bais divide themselves into two grand families, the Eastern and the Western, who though they cat together, recognize no relationship and retain the memory of bitter border warfare with each other.

The western Bais say that thirteen generations ago Bikai Sah immigrated into the pargana from some place in Baiswara on the banks of the Ganges, and founded a village, which he named after his son, Dalan Sah, Dilwa Bhári. Dalan Sah acquired a great tract of the surrounding country, and on his death his sons, Paune, Bhart and Maichan, divided equally amongst themselves the thirty-six villages of his estate. Hence the Western Bais are familiarly known as the Bais of the "Chattis," Bhart's descendants are the Bais of Pilkháwan, Maichan's those of Sarangapur, Pauné's those of Chakwara. But when the families had been separate for a generation or two, they began to quarrel, and the Sarangapur men, the inhabitants of a vast jungle, and notorious robbers, gradually usurped the whole of Pauné's share, except the one miscrable little village of Chakwara, all that now remains to Paune's sons. Bhart's family held their own, and are now in thriving circumstances. None of these Bais ever attained to distinction. Mán Sah, the fifth in descent from Maichan, took service at Delhi, and became a favourite of the Emperor, but it does not appear that he was ever advanced to particular rank, and he made no attempt to use his influence to the advantage of his kinsmen. Sadi Sah, another of Maichan's branch, constructed a fort of considerable size, at Deora kot, but I heard no special tradition of his valour in the clan feuds, (vide Appendix A.)

The Eastern Bais are of several families. The most important is that of Raepur Jalálpur. The head of this line was Singh Rae, the son of Rám Rae of Raepur in Baiswára. He and Banbír Rae, who was probably a relation, are said to have settled in the east of the pargana, nearly at the same time that Bikai Sáh settled himself in the west. The two chiefs took possession of twenty-six villages each, the one making his head quarters at Singhpur, the other at Banbírpur, and these Bais are consequently known as those of the "Báwan". Singh and Banbír were on the most friendly terms, and Singh engaged alone with the Government for the entire estate. For five generations, the fifty-two villages were held as one tenure, and Singh Rae's house grew to such greatness, that its head was called a Rája. The last of the chiefs was Mán Singh, (a name which in this part of Oudh seems to have carried with it infallible success). He was the eldest of four brothers. On his death, one of these made himself independent, but for five generations more, the three remain-

ing shares on Singh Rae's side continued united. In the time of Bandu Rae, these too split up, and the estate was then held in five separate blocks, till Rája Darshan Singh became Chakladár. In 1828-29, the Rája absorbed the whole of the villages one after the other into his taluka, and there they remain to this day.

At Mán Singh's death, the Banbírpúr mahál was first separately engaged for. Banbír Rae had two sons, Rae Basáik and Udit Rae, (vide Appendix B.) The former became Mahomedan, and took the name of Bhíkan Khán. These Bais say quite frankly, that it was the custom at that time for each Talukdár to have a son made Mahomedan in the hope that in the most disastrous case a bigoted Emperor might not wholly deprive the family of their lands, and that in more ordinary times, they might have a near and certain friend privileged with the entrée of the Musalman Courts. Many Talukdárs, it is said, shewed similar caution at a more modern date by sending one relative to the British force, and another to the rebels, to "mak siccar" of safety, much as the Highlanders did in the forty-five, whichever side might win.

These Khánzádas, the Bais Mahomedans were apportioned a number of villages and these they still retain. The fears of Banbír Rae were perhaps not unjustified, but the services of the Khánzádas were never required to enable their Hindú brethren to hold their own. On the contrary, the only use the Khánzádas ever made of any influence they possessed, was to usurp their kinsmen's lands. On this occasion there came to the rescue of the Hindú Bais, a Kayath of Delhi, who had received an appointment as Diwán to the Chakladár. In gratitude for this service, the Bais presented him with the village of Gopálpur, and Gopálpur is still the property of the Diwán's descendants.

The villages of the Banbírpúr mahál followed those of Singhpúr into the taluka of Rája Darshan Singh. Those of the Khánzádas alone escaped. Several of them had been given in 1193H (1779 A.D.,) by Asf-ud-dowla, the Nawáb of Oudh, to Alam Ali, for the support of the Imambára at Fyzabad.

Between the estates of these two great clans of Bais lie those of two smaller ones.

ARTHAR. B.-Patti Sita Rám. 4.-Patti Uchabal. Schwal. Arthar. Barauli. 2. Kháupur. Dharmpur. 3. Khumaria. 4. 5. Abanpur. Jogapur. Garlii. Madanpur. 4. 5. 6. 7. 8. Samirpur. 6. 7. Katrauli. Namaicha. Gujarpur. Kanta. Salauni. Mahomedpur. Galipur. N. B.—Nos. 2, 3, 4, are in Arthar. N. B.
Nos. 5, 6, 8, 9 in Mírpur.
No. 7 in Majnáwan. -Nos. 2, 5, are in Raunáhi. Nos. 3, 4, in Mangalsi. Path Jait Singh. Y. Pair Khirauni. Sukháwan. Sirhir Sirhir Narsingpur. 3. Gaura 8. Mokalpur. Kunauli. Daulatpur. Bhaipur Mohiudinpur. 5. 6. 7: 8. 5. 6. 7. Rasulpur. Uchitpur Mowaiya Sára Bishanpur. Hunsepur. Barwa. Tandoli.

—No. 4 is in Majnáwan.

No. 8 in Arthar.

No. 9 in Mírpur. 9. Jagirpur. 10. Gauhania. N. B. Salauni. 12. No. 2 is included in No. 1. No. 9 is included in No. 8 No. 11 is included in No. 10. These are the Bais of Sirhir and those of Arthar. The former had twelve villages, the latter had twenty-seven. The names are noted on the margin. I have said they had villages. They are families of a more recent date than those of their great Eastern and Western fellow-clansmen. They never produced a man of any distinction, and their possessions rapidly waned. On every side they lost ground. Of the nine villages of Arthar, only four, the first on the list remain to their original owners. First the Patháns of Khajra, and then the Bisens seized all the rest, nearly a century ago. The Sohwal men

retain only Sohwal. Khánpur and Samirpur were absorbed by the Zamindars of Raunahi. Dharmpur and Madanpur by the Shaikhs of Mangalsi. Namaicha and Salouni, the Kanungo's family took possession of. Mahomedpur was taken from them by their kinsmen of Khirauni, and Katrouli Maharajah Sir Man Singh

gave to a Brahmin friend. Similarly the Khirauni men lost their villages to the Kayaths and Shaikhs in the North, and to the Bisens in the South.

To the West of these lay the Fatate of the Bisens. The greater part of this was in Pargana Pachhamráth and the history of the clan will be given in the Pachhamrath annals, but they must be noticed here for Kundarka of Mangalsi was the birthplace of a Bisen, who attained the greatest distinction of any native of this pargana. Hindú Singh entered the service of Nawab Shuja-ud-dowla as a private soldier. He rose rapidly to the rank of Subahdar. His regiment was one of several sent to reduce Birjaulia, a strong fortress near Bangarmau. The siege lasted many days, and the Nawab wrote impatient letters, angry at the delay. But still Ajab Singh, Commandant of the Expedition, would not permit an assault. Then Hindú Singh with an insubordination justified by the result himself led his regiment to the attack. He carried the fort at the point of the sword, and, as the Bisens say, "a great many Zamindars were killed". Hindú Singh himself was wounded. The Nawab on hearing of this brilliant feat cashiered Ajab Singh, made Hindú Singh "Captain" in his room, and gave him the command of seven regiments and the rank of a "Jarnel". His brother Barjai Singh was promoted to the command of his own old regiment, and from that time forth he was present with the Nawab's forces in almost every action in which they were engaged. He fought alongside English troops in the Rohilla war of 1774. His descendants proudly declare that the English General admitted the entire credit of the victory (at Babul Nullah?) to rest with him, although the fact is the native troops were not advanced till the close of the battle, and Colonel Champion complained, "We have the honour of the day, and these banditti the profit." The services of Hindú Singh, however, were handsomely rewarded, and the Nawab gave him the revenue-free tenure of Kapasi and Lakhauri, two of the richest villages in the pargana.

Asf-ud-daulah held him in as high esteem as his father. There is a story that Asf-ud-dowla was shooting near Butwal in Nepal. A tiger came out of the forest straight in front of the Nawáb's elephant. Hindú Singh, who was near by, drew off the tiger by making his elephant lie down, and as the tiger attacked him, sliced it in two with one sweep of his scimitar. The astonished and delighted Nawáb presented the valorous General with his own elephant. Hindú Singh in the excitement did not lose his self-possession, and promptly suggested that a grant of land would be useful for the support of so huge a beast. And the Nawáb directed that he should hold thenceforth free of revenue his village of Uchitpúr.

Under Wazír Alí Khan, and Saádat Alí Khan, Hindú Singh remained in the possession of his honours and dignities, but he seems to have withdrawn from active life. His brother Baryár Singh, commanded at the siege of Mundrásan and took the fort. Soon after, Hindú Singh died and was succeeded by his son, Rája Mádho Singh, who seems to have led a simple country life, and is familiarly remembe red as the "Siwáe Sáhíb." He and his family held two Subahdáris. Their estate was in Hazur Tahsíl. In 1843 it was finally absorbed in the great Talúká of Rája Bakhtáwar Singh. \* Kapásí and Uchitpúr, are held by Sir Mán Singh revenue-free till the revised settlement, and Lakhaurí revenue-free for life.

On the North-West of the pargana, are the possessions of two Chauhan families, Mahauli, Dhaurahra, Barai Kalan and Ramnagar. Both families assert that they come from a place called Bhuinganj or Bhuinnagar in Mainpuri, and they consider themselves of much purer and higher family than the Chauhans of the great southern

<sup>\*</sup> Rája Bakhtawar Singh, Brahmin, and Rája Darshan Singh, Kúrmí, were also instances in this district, of successful soldiers of fortune. The former began life as a trooper in the old 8th Light Cavalry, the latter as a common day labourer. Both attracted the notice of Nawab Saadat Ali Khan, an admirer of fine physique and after his enthronement by us Ghazi-ud-din Haidar put his newly acquired royal powers into force, by creating them, and two others, Rájas of the regim. P. C.

family of this district of 565 villages. They marry their sons in the east among the Bais of Kotsaráwan, the Bais of the Chaurásí of Salehpúr Saraiya near Sháhganj, and also the Gautams of trans-Gográ. Their daughters they marry in the west to Ponwárs, the Chamargaurs of Amethia, Súrajbans, and Raikhwárs. The family-tree of these Chauháns is given in an Appendix.\* The men of Dhaurahra give themselves much the most ancient lineage. Their ancestor, Nágmal or Nágchand, is said to have got the villages, which his family now hold, on his marriage with a Kalhans maiden, but I can find no other tradition of Kalhans possessions in the pargana. Nágmal settled at Dhaurahra, and on his death the villages were divided among his grand-sons, Dhaurahra falling to Mahma Sáh, Barai to Rám Dáss, and Rámnagar to Narain Dáss. The ancestor of the Mahaulí men again is said to have acquired his property here by marriage into the Gautam family of Mangalsi. His descendants have, besides Mahaulí, two neighbouring villages in the Nawábganj district, Firozpúr and Misrí.

These Rájpút tribes formed the chief proprietary of the pargana. Several isolated settlements were made by Mahomedans and others, but the Rájpúts were so predominant that it will be sufficient to mention them in the notes I have to give on the villages of the pargana. The tribes retained their possessions, one as against the other, with singularly little change. On the west they are still independent proprietors. On the east 68 villages have been absorbed into the vast estate of Sir Mán Singh, and the clausmen have been reduced for the most part to the position of cultivators holding at a privileged rate.

Notes on the villages of the pargana.

On the extreme west of the pargana is Sihbar, a Mahomedan town, founded some 300 years ago by one Sih Alam, an immigrant from the western colonies of Nawabganj. He had two sons, Syad Alam and Syad Mahrum, whose houses still stand,

but in the decay which has befallen the fortunes of a family now too numerous to be comfortably supported by their slender property. The town is mean and dirty, standing on the miry slope that trends into the Gográ alluvium. To the south-west, however, is the interesting little village of Begamganj. It was founded by the Bahu Begam at the entrance to her fief-domains. A bridge in excellent repair, built by Tikait Ráe, (the famous Diwán, whose Tikaitnagar with its broad avenues and lofty walls is still the most striking town in the Nawábganj district,) spans a picturesque stream, the boundary of the two districts. The Queen mother built in the hamlet a mosque and well, which are now overshadowed by a noble banyan tree: near it she laid out a garden, with light gate-ways at its main-entrances. Withering sisam trees still mark the ancient walls, but coarse arhar and rank weeds have usurped the place of marigolds and roses, and the summer house in the middle has lost its roof, and the fruit-cellars are blackened by the fires of the field watchmen.

It is here, that the old Lucknow road enters the Fyzabad district. Flanked by ruins at almost every turn, it is interesting throughout its whole course, and the shade of its many avenues brings it to this day to be more frequented by native travellers, than the adjoining British highway. There are bazárs at every second or third mile, and the traffic along it in former days must have been more considerable, than one is at first disposed to believe. The number of wells that dot its side is astonishing. They seem to have been all constructed by private liberality. The natives, reverencers of "dastir," say they do not care to spend their means on the improvement of a route which has not received the sanction of ancient use. Comparing however this rough bullock-track, (for to our notions it is hardly more), with what I have seen of the Grand Trunk Hoad, there seems to be some deeper reason for the falling off in the public spirit and liberality of the well-to-do rustics. Perhaps the British roads run too straight to suit the little country-markets, and shop-keepers will not improve

a road, which brings no travellers past their doors. Perhaps too in the keener race for wealth under a strongly pacific Government, the primitive generosity rapidly fades.

After leaving Begamganj, the old road enters the mauzah of Dhaurahra, in which there is a large bazár called Mahomedpúr. On the outside of the town, embowered in woods, is a gateway of handsome proportions, said to have been built by Asf-ud-dowla, who was struck by the beauty of the place when on his way to shoot at the Bakra jhil. On the other side is a very ancient Hindú shrine, shaded by a magnificent grove of tamarind trees. The tradition is that there was a well there from time immemorial. There was a jungle round the well. It was twelve koss from Ájúdhiá—a mystic-stage—and Mahádeo lived there. Certain fakírs on their journey to Ájúdhiá conceived the design of removing Mahádeo, and exhibiting him for gain, like the relic-sellers of the middle ages. So by night they began to dig him out, (his body was in the earth), but as they dug, his head retreated into the ground, and in horror they fled. In the morning the neighbours came to worship, and beheld the wonder. Chitai Sáh, a devout merchant of Múbárakganj, built a dome over the sacred spot, and not to be outdone Girdhari Shah, another merchant, but of Rámnaggar, surrounded the dome with a masonry platform and lofty walls. It is sadly in ruins and the neighbours are not now sufficiently pious to put it in repair.

Beyond this is the mauzah of Hájípúr. In the middle of it the road reaches a hamlet, known both as Begamganj and as Umarpúr. The Begam Sahíb hoped to establish a bazár there, and she furnished it with a gateway at each entrance. But the gateways seem to have never been completed. The domes that crowned it were plastered, and the work stopped. The arches have fallen in, and the structures have hastened to a premature decay. The hamlet is all ruinous. The most pretentious of the houses belonged to one Dál Singh, who made a great fortune in the Meerut Distillery, and removed his family there, leaving the paternal mansion to the care of an old woman. A number of eunuchs live in this place, and they built a mosque seventy years ago, which they keep in excellent repair. On the west of the village is a very old mosque in complete ruin. It is known as that of Pír Khwája Hasan, whose grave adjoins it. The fakír in charge declares the Pír belonged to Syad Salár's army, but the well beside the mosque, which is still in good order, is said to be of the same date. A faujdár, whose name has passed from the memory of the living, lies baried near by.

Between this and Raunáhí there are two small bazárs, Múbárakganj and Aliganj, but in these there is nothing of note. Near Sunáhá arc numerous tombs, declared by the Mahomedans to be the graves of soldiers of Syad Salár, the invader of Oudh in 1030 A. D. The Músalmáns of Oudh, are, however, apt to associate with Syad Salár every object or tradition of antiquity, to which they can ascribe no certain origin. This road abounds with alleged mementoes of the Prince's march. As it passes out of the sandy knolls which mark the country in the environs of Raunáhi, it comes upon an old mosque shrouded in thorns, and the tombs of two "martyrs," Aulia Shahid and Makan Shahid, reposing under the shade of a far-spreading banyan. The men of Raunahi will not pass this way after night fall. They say that by night the road is thronged with troops of headless horsemen, the dead of the army of Prince Syad Salár. The vast array moves on with a noiseless tread. The ghostly horses make no sound, and no words of command are shouted to the headless host. But when the last of the dread spirits has passed by, the Jinns, who frequent the gloomy mosque, rush to the close of the procession with unearthly shricks, and the townsmen, awe-struck as they listen, cower in terror at their hearths. Me.

Raunahi is, and has for some time been, the principal town of the pargana. It is twelve miles from Fyzabad, and there is an encamping ground to the south. It seems to have been originally colonized by settlers from Sihbar, but it is now owned

by a strange mixture of families. The principal owners are relations of the Shaikhs of Mangalsi whom I have already mentioned, but it is not very clear how they acquired their rights. The Kayaths, the family of the Pargana Kanungoes, who own a third, are in the 14th generation from Khwájá Mán Sáh, who purchased his share from the Syad colonists. A family of Khattris, the only one I have met in the pargana, has had a small share for eleven generations; the Patháns of Salehpur usurped (it is said) another; and Mír Ahmad Alí, a complete stranger to the town, has recently acquired another. There are four maáfí tenures in Raunáhi, all of old standing, but small extent, granted to fakirs or servants of the Nawábs, while Fyzabad was the capital. Under the kings an amil was stationed at Raunáhi, and part of his official residence is now made use of as a police post. Far out on the west of the town an Idgáh still stands, which was built by one of the amils of Asf-úd-dowla's time, and in Sukháwan, there is a "purwa," which bears the name of another, but these officers were so frequently changed, that even the names of few of them are recollected, and still less their personal characters.

A couple of miles east is Mangalsi. On the ancient traditions regarding this place I have already commented. Its Shaikh proprietors are not in very flourishing circumstances, and the town has now for many years lost its position as the chief place in the pargana. It has an Idgáh of the last century, and an Imámbárá, to the support of which a considerable tract of land has been released by the Government in rent-free tenure. The town overlooks the river from a lofty cliff, and the vicinity is seamed with ravines. The old road keeps well to the south. It crosses one of the nálás by a bridge built by Turáb Alí, Diwán of the Bahú Begam, one end of which however lately fell partially in.

Passing through the Mauzahs of Ibrahimpur and Firozpur, which belong to cadets of the Mangalsi family of Shaikhs, the road comes up close to the new metalled highway near Jalálabad. Between the two roads stand the ruins of a mosque, known as Pírnagar. It is said, that twelve generations ago, Alí Khan, a Risaldár at the Court of Delhi, taking some umbrage made off with his troops to this part of the country, which was then in the kingdom of Jaunpur. A detachment of the imperial army was sent in pursuit of him, and he took refuge with his men in a jungle at the foot of the hills near Atraula in the Gonda District. He was there surrounded and killed. A thousand of his men, they say, shared his fate, but his son got the Zamindári of the Pargana of Atraula by sycophancy to the Pádsháh; his descendants are still powerful proprietors there. His Dafadár, Jalál Khan, founded Jalálabad. A Pírzádá Officer of his Corps built the mosque of Pírnagar, and another mosque was built at Kot Saráwan close by in honour of five brothers, Rissaldárs in his force, who were killed there in a battle. In the village of Jalálabad, there is a crumbling tomb of unusual size, said to have been erected to the memory of the wife of Syad Nauroz Alí, but no descendants of the Syad, or of any of a band of settlers, which must have been numerous, now survives in the neighbourhood.

A short distance beyond Pirnagar, and on the very border of the high road, is the mosque of the "Panj-bhaiya", which has just been mentioned. It is in excellent preservation. Inside the enclosure are the graves of the five brothers, and an upright decagonal monolith of coarse stone, said to be in honour of their mother, a most uncommon form of tomb stone in this part of the country. On the western side are the remains of a large masonry platform, flanked by heavy pillars, which is called a "Ganj-Shahíd", the burial-place of Músalmán warriors, killed in action. The villagers state curiously enough, that the battle in which these men fell, was a battle with the Bhars. As the village took its name of "Kot-Sarawan" from its being the head-quarters of the Bais estate or Tappa of 52 villages, it would seem to follow that the immigration of the Mahomedan soldiers who fought the battle and built the mosque, was prior to that of the Bais. And yet the Bais detail sirteen generations

from their arrival, while the Mahomedans recken only twelve. It is difficult to avoid the suspicion that the defeated "Bhars" were Bais. Still it is associated that the victors who entombed their dead and maintained their mosque, permitted the territorial supremacy of the vanquished Bais.

At the next milestone is the village of Mumtaznagar. There is an old mosque there also, built by Mumtaz Khan, a Pathan of the west country. None of his descendants are alive, and no one knows anything about him, but even the Hindus of the place regard the building with reverence. They put their foreheads to the stones on entering it, and a Bhat who has recently come to the village, religiously lights it on feast-nights. An inscription in stone over the postal bears the date "1025," [1616 A. D., time of Jahangir.] The mosque is dilapidated, but like most of these ancient buildings had been very strongly constructed of kankar blocks.

Over the trees one sees from this, on the south, the dome of Tájpur Makbará. The Patháns of Tájpur are a very small and poor family, but they trace their descent to one Jamál Khan, who, they say, came to Oudh some 450 years ago, and was given a subáh of a great many villages. These have been absorbed in other estates, one by one, and the only village now left to the family is that of Tájpur. The Makbará contains the tombs of the father and immediate relatives of Jamál Khan, and is in very good preservation under the care of a fakír, but the graves of Jamál Khan himself and his wite stand apart, open and ruinous. The Patháns have a maáfí sanad for 200 bígahs in favour of "Mussamat Azíz Khatum, descendant of Jamál Khan," of the date 1084 Fuslí, (1687 A. D.) It is of the time of Aurangzíb, but the seals are illegible. Kapur Singh of Raepur built a fort in Tájpur, and the Patháns, though so long independent proprietors, still pay the feudal tribute of "bhent" to the Bais headmen.

At Mumtáznagar, near the remains of a gateway, the old road and the new join. Tombs and bazars still mark the line of the old thoroughfare. At Abu Sarai it passes into the cantonments of Fyzabad.

These notes have almost insensibly taken the form of one of the itineraries, so commonly prepared for tourists in Europe, but indeed except on the borders of the old highway, there is not much in the pargana to attract attention or require notice. My further notes are almost wholly on the exceptions to the Rájpút domination in the ownership of the villages.

The zamindars of Abu Sarai are partly Gautams, kinsmen of those trans-Gogra, and partly Syads of an old family, declared to be descended from a Mir Abu, who got a grant in the time of "Alá-úd-dín Ghori" (1156 A. D.) They have no old deeds, and it is not a little remarkable, that these men too pay "bhent" to the Bais, notwithstanding the decline of that clan. \*

Ghátampur, a poor and sandy mauzah, was given entirely in revenue freetenure by the Nawáb Asf-úd-dowla to Manauwar Alí Khan, Pathán of Chirra, a scholar of repute, and the grant has been continued by the British Government to his descendants in perpetuity.

The neighbouring villages of Rasúlpur and Bhitaura were also given by Asfaddowla in revenue free-tenure. These are fine villages, and the fortunate recipient of his favour was Alam Ali, a Mogal, who had sattled in Fyzahad, and who was recipient with the proceeds to maintain the Imambarah in that city, and to give a

Effect with later enquiries that the black paid here and is Rajnde is also paid in Gopsiphe, (sage 9) and later specialisis agriculture agriculture back mail.

weekly feast to the poor. It is doubtful if the rents were ever very rigidly devoted to the purposes for which they were intended, and the grant has been resumed.

Bhaipur, though long in the hand of the Bais, is said to have belonged originally to the ancestors of Syad Rustam Alí, who is still resident there. They are said to have founded the village 800 years ago, and the remains of their fort are still shown.

Mohiuddinpur and Sukhawan are Bais villages, but held by Sankaldips, to whom they were given forty years ago by their great kinsman the Raja of Shahganj. Panditpur is another Brahmin village, a remarkably fine one, but the Pandé owners have had it for two centuries in gift-from their Bais disciples.

Kaulá is the property of a Mahomedan family. The present headman, Shamshuddín, states himself to be in the 13th generation from Makhdum Shamshuddín, a native of Samnun, who was given a grant in the "Zamindárí of Khirauní" in the time of Jahangír. A festival is held yearly at the tomb of Shamshuddín.

Nasírpur Garha is also a small village belonging formerly to the Khirauní Bais. It was sold to the ancestor of the present Kayath Maafidár a hundred years ago, and was shortly after granted to him revenue free by Shah Alam, Emperor of Delhi, for services as Chaudhrí of the Pargana. This grant was confirmed by the Nawab Vazír, and was continued by the British Government for the life of the incumbents.

Lalepur Namaicha was another Bais village, but was long held as a Maafi by a Pande family, and then seems to have been taken forcible possession of on the death of the Bahu Begam by Hasn Ali Khan, alias Shahin Khan, a Risaldar in her service. This man was a Pathan of Delhi, and his family, though resident in this sequestered village, still keep up communication with the ancestral house, marrying there and giving in marriage.

Shaikhpur is held partly by Shaikhs, partly by Pathans. The former are descended from one Habíbullah, who came to Oudh from Agra in the train of a Subahdar. The Subahdar dying Habíbullah lost his post. (He had married in Síhbár and bought a plot of land.) Then entering the service of the Rája of Hasnpur, he went as his Agent to Delhi. There he made money, and adding several additional plots from Gopínáthpur, Lakhorí and Raunáhí, made of them this mauzah. The Pathans trace their origin to Kálí Pahár, who is said to have been a Subahdar, and to have died in Lucknow. His tomb is believed to exist there still and to be marked by a tree, the eastern side of which gives sweet fruit, the western bitter, but his descendants admit they have not had the curiosity to search it, out. On his death his son, Abu Saíd settled in "Pura," which is under Brítish arrangements now part of the Mauzah of Shaikhpur. These Pathans have two Maasí sanads, both of the fourth year of the reign of Aurangzín (1662 A. D.) and under that Emperor's Scal.

Gopinathpur with Silauni and Shaffipur belongs to the family of Girdhar Das. They cannot or will not explain how they came by this property, but it is an old story, for I have seen a sub-deed in his favour of a village in Pargana Pachhamrath, 211 years old. These Kayaths got one of the Kanungoships of the Pargana, which brought them a Nankar allowance of Rs. 800 to Rs. 1800 according to the temper of the authorities of the day. To their position it was probably due that their villages did not follow those of their neighbours into the Shahgani Rsj.

There are several Kayath families, proprietors of lands in this neighbourhood, holding distinct but small estates. One of these is Niwada. This village was given by Jahangir to Khandi Ram, a writer in the King's private office, a relation of

the Kanungo of Bansi in Gorakhpur, and a connection by marriage of the Kayaths of Harbandanpur in this Pargana. Since then the family has acquired by purchase a share in Sanáha, and one or two other villages. In Níwada there is a burial-place of a religious sect, originated a century and a half ago by Jagiman Dás, a Chattrí Fakír of Kotwa in Nawabganj. The sect is called "Sathnamí," as worshippers of the "True Word," (sach nam.) and its chief peculiarity is the precept which enjoins burial of the dead. In this part of the country its adherents are very few, and these, I believe, are wholly Kayaths.

Uchitpur once Bais became Bisen, and was then given to the present Brahmin holders some 40 years ago. It still boasts of its Bisen fort.

Similarly the Upadhia owners of Gaura, and the Misrs of Misrauli were given their respective villages by the Bais.

Baidrapur the Kayaths acquired from the Bisens, who had succeeded the Bais.

. Lahrapur belongs to Chaubé Brahmins, and the adjoining villages of Tahsinpur and Budhaulí to Pandés. These tenures probably originated like that of Pránapur, which was a gift to Prána Dubé from the Pilkháwan Bais, in the religious generosity of Rájput owners. The river villages of Sanáha, Kaláparpur, and Thareru are all held by these Pandés, whose priestly functions naturally gathered them on the bank of the Sarjú. In Kaláparpur there is a Bhar fort, which they strengthened to resist the Bais. Misfortune, however, so steadily attended them there that in despair they dismantled the place, and erected a new fort on the present village-site.

Bhar forts as they are called, are common in the pargana. A list is annexed

Sirhir. Racpúr. Sukháwan. Sarwari. Ibrahímpúr, Kandai. Pilkháwan. Deora Kot. Kaláparpúr. Tharcrú. Kotdíh. Mahaulí.

of the villages in which they occur. They are in general simply rounded mounds, more or less lofty, strewn with broken brick. The mounds appear to be in the main artificial, and their area is never large. If the dwellings of the Bhars were confined to the mound, the population of that day must have been very scanty. This is hardly consistent with the revenue returns of Akbar's reign for the neighbourhood, and yet according to the corroborative accounts of the Rájput tribes,

the Bhars were dominant till Akbar's time. Impressed however with that idea, and finding it hard to believe that a small population living on an exuberant soil could have lived in a state of constant strife, I conceived that the mounds were possibly constructed as a sanitary precaution against the malaria of a region of marshes and forests. The theory is scarcely justified by the position of some of the mounds with which I became acquainted, but however this may be, there can be no doubt a great change has taken place in the habits of the people since the days of the mound makers. Brick strongholds have been succeeded by clay huts, and, as in the case of Kaláparpur, the people have formed the notion that evil and misfortune haunt the dwelling places of their forerunners. It is strange how the name of the Bhars should have adhered to places that now know them no more. It is the universal assertion of the people, that the Bhars have entirely disappeared out of the land. The story of the Bhars is singular because it is so inexplicable and interesting, because so singular. Where are they? Who were they? Their works remain but these give little light. Their mounds are not like those of Assyria which wrap entire cities in their sheltering sand, nor even like the barrows of the Celts, where the dead were entombed, equipped with the implements of the living for the happy hunting ground of the second earth.

Thereru, though a Pande village, has been held man for ninety years by the family of a former Kazi of Janupur, now resident in Lucknow.

DESCRIPTION OF LOOK

Sarjupur is a tiny viilage, which was given rent-free by Snjah-ud-dowla to Mund Ram, Gossin, Kayath of Raunahi. It is supposed to be a holy spot, as the junction of the Sarju and Gogra rivers, and a fair is held there at the full moon of Pus. This is the only fair in the pargana, and is not very largely attended.

Sarai Námú is partly Kayath partly Bais by a recent purchase. Gondwá too was Kayath, but the proprietary family died out. The last of the Kayaths had a Tiwárí agent, Rúpí Joráwan, of Sarwár in Gorakhpúr, to whom the village eventually fell. His descendants living there call themselves the zamindárs, but the village has been for ninety years under the wing of the Mustafabád Saiyads, and the settlement has been made with the latter.

Dakhanpárá is now a Bais village, but a family of Tiwárís claim it as their ancestral and original property. They allow that Rholípárá, the southern portion of the mauzah belonged originally to the Bais, but there seems to have been a considerable settlement of Tiwárís in this neighbourhood. Diwai is still held by Tiwárís, and the adjoining tract, known as the Rampúr grant, contains the remains of village remembered as Benípúr, and said to have belonged 200 years ago to Tiwárís Brahmans. The only trace of it now is a mound of bricks in a dense jungle.

Mau is a Sukal village. It was given to Ghansam Sukal by the Bisens, five generations ago.

Kotdíh is in the estate of Chaudhrí Ghulám Fríd, who is alleged to hold by purchase from Patháns. These consequently he calls the first owners, but the Bisens are everywhere said to have preceded them.

In Dholí Askarn there are interesting ruins of an enormous fort. Bastions of commanding height, crowned by banyan trees of great size and age, overlook a deep moat. The people point out the old parade-ground, and the stables, and the women's apartments, but further than that it was built 200 years ago by a chakladár, Mátha (kayath) Gúr Baksh, they cannot tell. How long the fort was held, what became of his family, whether his successors lived there, no one seems to know.

In Bháwannagar too there is said to have been a fort. The line of the ditch is shewn, and the people say that there were a "díh" and a well there within the memory

\* Allahpúr.

Bháwannagar.

Bháwannagar.

Bháwannagar.

Bháwannagar.

Bháwannagar.

Bháwannagar.

Bháwannagar.

Bháwannagar.

Bháwannagar.

Gamily of Patháns, who appear to have acquired a small estate of five villages \* from the Bisens in the last century. Allahpúr is is the only village still in their hands. They have papers shewing they held these lands in fief a hundred years ago.

Mústafabád is a thriving town with a large population of weavers. On the south, separated from the town by a marsh, and standing in lonely bleakness, is an ancient masjid said to have been built by Syad Baré the founder of the town. (The town is sometimes called Baragaon.) Twice a year, on the two Íds the Syads go to their ancient mosque to pray, but their customary resort is a masjid of new fashion, which with an Imambarah and handsome house Syad Dídar Jahan built here towards the close of native rule. Another mosque of a century's standing is being put in repair by the weavers. The most noted native of the place was Bakar Ali, who was Darogah of the Princes' Palace in Lucknow in 1830-40. He retired with a fortune, and became the head of the Mahomedans of the pargana. He obtained the engagement of several of their villages, and was revenue surety for others in the Hazar Tahasi.

The weavers of Mustafabad are almost the only manufacturers in the pargens. They find a sale for their cloth at Radauli, and in this pargens in the ba-

zaar of Mahomedpur in which there is a Mohalla of dyers. The markets are numerous but chiefy of agricultural produce, with a list of them I close my notes on the pargana.

Raunáhí, Begamganj in Mowaiya, Suchitaganj in Khiraunee, Deora in Kundarka, Pilkháwan (built this year), Deora Kot (recent), Mahomedpúr in Dhauráhra, Saturday and Tuesday.
Saturday and Wednesday.
Monday and Thursday.
Tuesday and Friday.
Suuday and Wednesday.
Saturday and Tuesday.
Sunday and Wednesday.

10th September 1868.

J. WOODBURN,
Assistant Settlement Officer.

#### APPENDIX A.

The Bais of the Chattis dictated their family tree, from which I take two lines, to show the generations:—

		kat Sáh.       Sáh.	•	
3.	Bhart.	Paune.	3.	Maichan.
4.	Gúr Saháe.		4.	Gondan Sáh.
5.	Adnai.		5.	Jágar Sáh.
6.	Dulár Dháre.		6.	Udebhán.
7.	Kesrí Singh.		7.	Khán Sáh.
8.	Bullí Singh.		8.	Mán Sáh.
9.	Jauní Singh.		9.	Bhopat Sáh.
10.	Fakir Singh.		10.	Jagat Súh.
11.	Sádho Singh.		11.	Dewa Sáh.
12.	Baldán Singh.		12.	Jaran Sáh.
13.	Gayadín Singh, living.		13.	Ajabí Sáh.
			14.	Mánjí Singh.
			15.	Badan Singh.
•			16.	Chatur Singh.
			17.	Rámballi Singh, living.

The villages apportioned to the three sons of Dalan Sáh were the following:-

- A. Bhart.—1. Pilkháwan. 2. Sahrejpúr. 3. Sagúnpúr or Aliganj. 4. Inayatpúr or Gokla. 5. Barwa. 6. Theongá. 7. Bhawánípúr. 8. Gaura. 9. Bhartúpúr. 10. Baidrapúr. 11. Manjhaura Kalan. 12. Harbanspúr or Misraulí. Nos. 2, 3 and 4 are now included in Pilkháwan.
- B. Maichan.—Maichan had two sons, Mián Sáh and Gondan Sáh. The former got 1. Hájípúr. 2. Bharserí. 3. Asogípúr. 4. Háthípúr. 5. Derá Músí. 6. Dilwa Bhárí. The latter got 7. Pirkaulí. 8. Kotdíh. 9. Rúkúpúr. 10. Deorá. 11. Kotwáh. 12. Bhadáwá. Nos. 2, 3 and 4 are now included in Hájípúr. No. 8 in Sarangapúr itself, a village of comparatively recent formation, and No. 12 in Deora Kot.
- C. Paune.—1. Sonrí. 2. Chakwárá. 3. Tandua. 4. Rohlí. 5. Dakhanpárá. 6. Bahram. 8. Bhawániapúr. 9. Manjhaura Barka, and three others, whose names are lost. No. 4 is now in mauzah Sarangapúr. No. 7, in Dakhanpárá. No. 9, in Karerú.

## APPENDIX B.

The genealogical tree of the Bais of the "Bawan" is thus:-

SINGH RAE.	BANBIR RAE,		
2. Basáik Rae. 3. Ujágar Rac. 4. Harkí Rae.  Mán Singh. 5. Kapúr Singh. Raman Rae. Kharg R 6. Ságar Rae. 7. Bás Deo. 8. Mardan Singh. 9. Santokh Rae. 10. Basáwan Singh. 11. Bhíka Singh. 12. Súbhá Singh. 13. Shoobakkas Singh.	2. Rae Basnik or Bhí- kan Khán. 3. Padúm Rae. 3. Pahár Khán. 4. Bágh Rae.		
14. Autár Śingh.   15. Naipal Singh, living.	14. Hanumán Rae.  14. Mústafa Khán.  15. Ghazafur Khán, living.  16. Nádir Rae, living		

The 26 villages of Singh Rae's family were the following:-

1. Raepúr. 2. Jalálpúr. 3. Kotsaráwan. 4. Wallípúr. 5. Mánapúr. 6. Khargpúr. 7. Singhpúr. 8. Hájípúr. 9. Múmtáznagar. 10. Bhíkanpúr. 11. Súrjbhánpúr. 12. Gaura. 13. Mahmúdpúr. 14. Kondra. 15. Búbú Sarai. 16. Narainpúr. 17. Toghpúr. 18. Khaipúr. 19. Sairon. 20. Misraulí. 21. Sariáwan. 22. Gopálpúr. 23. Harhípúr. 24. Khánpúr 25. Halle. 26. Hádí.

The 26 villages of Banbír Rae's family were:-

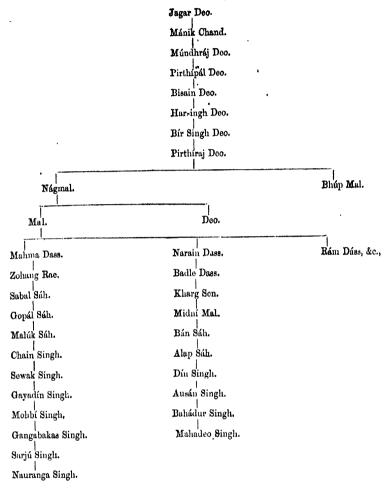
1. Banbírpúr. 2. Mirzapúr. 3. Mumtáznagar. 4. Rasúlpúr. 5. Udanpúr. 6. Harípúr. 7. Saraiyan. 8. Jalálabad. 9. Fathpúr. 10. Mubárakpúr. 12. Chirra Mahomedpúr. 11. Salárpúr. 13. Jaganpúr. 14. Salempúr. 15. Anna. 16. Bhitaura. 17. Ghátampúr, 18. Sakráwal. 19. Parsaulí. 20. Taksarra. 21. Niaií. 22. Bhikárípúr. 23. Hernapúr. 24. Phúlrí. 25. Kásípúr. 26. Pírnagar.

To these each family adds three Manjha villages, all of which are now comprised in "Manjha Kalan," viz., of the Raepur Mahal. Tajpur. Chandanpur and Bazit-pur, of the Banbirpur Mahal. Saadatpur. Bhaironpur and Manjha Kalan.

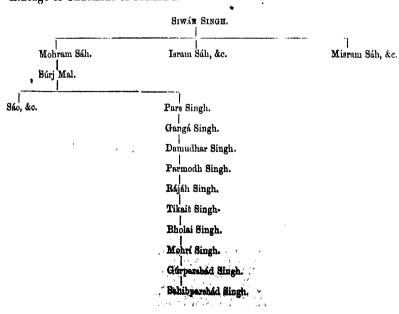
Many of the Bais villages in the above list, now in pargana Mangalsi, belonged originally to pargana Pachhamrath, and many others are still in the latter pargana.

## APPENDIX C.

### Lineage of Chauhans of Dhaurahra,



#### Lineage of Chauhans of Mahauli.



# NOTE ON Mr. WOODBURN'S HISTORICAL ACCOUNT OF PARGANA MANGALSI BY THE OFFICIATING COMMISSIONER.

In other printed reports I have already shown that many of the Rajpút colonies of Eastern Oudh of modern times are descended from the so-called Bhars, who held universal sway in these parts at the Mahomedan advent. I have also shown that the Bais tribe of Rajpúts, excluding perhaps the Tilokchundi family, is that through which entry into orthodox Hinduism was most easily effected.

This report by an independent officer is very strongly confirmatory of my ideas on this subject.

The pargana is over-run by different independent Bais colonies, the members of which say that they came from the west, no one knows from where, and expelled the Bhars, two or three centuries, or according to their pedigree tables, about sixteen generations ago.

There are traditions of a Gautam (Sombuns) colony founded by Mangal Sen, from whom the pargana takes its name, who is said to have been a cadet of the great Fathpur house of Argal. But the Gautams were long ago pushed over the river Gogra.

It is noteworthy that the Mahomedans who produce sanads more than 300 years' old, declare that Mangal Sen was not a Gautam, but a Bhar. Another noteworthy thing is that both the Mahomedans, and the few Gautams that are left, are shown by Mr. Woodburn in this report, "to pay the feudal tribute of bhent to the Bais headmen." How long they may have done so, is not very clear.

The conclusions to be drawn from these notes are as follows:-

(1). The local Bais are the indigenous Bhars. (2). The Bhars became Bais about or after the Mahomedan conquest. (3). The Gautam footing was by marriage with the Bais. (1). The Mahomedans succeeded the Bais-Bhars.

P. CARNEGY,
Officiating Commissioner.

#### PARGANA AMSIN.

Introductory remarks.—The pargana Amsin has an area of 68,311 acres, of which 42,543 acres are cultivated, 10,203 are fit for cultivation, and 15,505 acres comprise the unculturable waste, and the sites of villages and towns.

Boundaries.—The pargana is bounded on the north by the river Sarju or Ghagra, on the south by the river "Marha," on the east by parganas Tanda and Iltifátganj, and on the west by parganas Haveli-Oudh, and Pachhamráth.

In the nawabi there were 294 villages 14 chaks 1 jote in the pargana, of which 282 villages 5 chaks and 1 jote were parent villages, and the remainder were "dakhilis."

At annexation 301 villages were included in the pargana under summary settlement. These 301 villages are now demarcated as 135 villages only, the remainder being recorded as dákhili villages. In the recent re-arrangement the pargana received 49 mozás from pargana Pachhamráth, and six mozás from pargana Iltifátganj, so that it now consists of 190 villages separately demarcated.

In this pargana 2½ nawabi bighas equal the standard bigha of the present Government.

Origin of name.—When the Bhars held the country they are said to have managed this portion of district from their fort at mozá Pali alias Serai Dula, and the pargana was then called "Pali" after the fort. Afterwards when Anúp Shah, an officer of the Government, came to settle the boundaries of the parganas, he found that there were two parganas known by the name of Páli, of which one was near Sultanpúr. He therefore re-named this pargana "Sirwa Pali"; (Sirwa being a village adjacent to Pali) both of which villages possess a certain local interest as sacred bathing places.

About 1170 Fasli Róshun Ali Khan, the Chief of Hasaupúr in the Sultanpúr pargana, acquired a large portion of this pargana, and made his local head quarters at "Amsin", where he built a fort, and whence he managed his talúká. This fort, being the strongest and best fortified place in the neighbourhood, was afterwards used by the revenue officers of the native Government, and from it the pargana derived its present name.

Natural features.—1 Soil. The three kinds of soil commonly denominated in this pargana are Dorus, Matyar, and Baloah.

2. Rivers.—To the north of the pargana runs the fine river Sarju alias Ghagra, which separates the district from Bastí zillah. To the south there is a small river "Marha", which flows into the "Biswi Nadi" at mozás Karampúr and Cheontipáta, pargana Akbarpúr. The latter disgorges itself into the Ghagra at mozá Shahrozpúr, pargana Mhownath Bhanjan in zillah Azimghur. The river "Marha" at the driest seasons is often devoid of water. It takes its rise in the Dariabad district from a jhíl at mozá Basaúrhi. Further east, at Akbarpúr, this small stream assumes the name of "Tons."

Jhile and tanks.—There is a considerable juit at Atraura, which reservoir is known by the name of Athhna, and it discharges its superfluous water, into the Ghagra at Tanda. Besides this there are julk of sumulerable 've at mora's Measu. Bhadona Damaha, Ganhaga, Lucyandin Bhadola. Banaha, Ganhaga, Lucyandin Bhadola.

There are some 1216 jhils and tanks of sorts in the pargana. The pargana is well covered with timber as a rule, the mangoe, bamboos, and the fig tribe being amongst the trees most commonly seen.

Jangals.—In former times there were five great jangals called Hardi (after the village of that name) Kázipúr-Gurur, Tikri, Khechalwa, and Chandardíp. Of Hardi  $\frac{2}{3}$  is still uncleared, Kázipúr has been given in grant to Omanda Singh Barwar, and of this more than  $\frac{2}{3}$  has been brought under cultivation. "Tikri." This jangal has been made over in "grant" to Dalthaman Singh Barwár. The name of the grant is Gangapúr, and  $\frac{1}{2}$  of it has already been cultivated. Khechalwa was "granted" to Ragbur Singh and Rámdin Singh Barwárs, and one half has been put under the plough. Chandardip has been included with Rústam Sah's talúká, and some  $\frac{2}{3}$  is under cultivation.

Communications.—Under the native Government there were two main roads, one from Fyzabad to Tánda, along the banks of the Ghágra, has an almost unbroken avenue of very fine mangoe trees, planted it is said by Sitla Bíbi of Tánda, in memory of her departed husband, a banker at Benares. The avenue was made to shelter numerous pilgrims passing along the road to Ajudhia, and the planting is said to have been done in 1223 Fasli. The second road was from Akbarpúr through Amsin Khás to Fyzabad, and is sparsely planted.

The present roads kept up by Government are all "kacha." They are,

I.—From Fyzabad to Maharájganj, from which place it branches into two, the one on the right leading to Akbarpúr and Jounpúr, and that on the left to Tanda and Azimgurh.

There are seven ferries on the Ghagra in the pargana viz:

I .- Sirwa.

II.-Oniár.

III.-Bárá.

IV.-Begamganj.

V.-Dalpatpúr.

VI.—Jarhi.

VII.-Marna.

Nos. 1, 3 and 5 are those at which there is most traffic.

Towns, bazars.—There are no large towns, but there are nine villages in which bazars are held viz:

1	Gushainganj	Saturday and Wednesday.
2	Begamganj	Friday and Sunday.
3	<b>T</b> andoli	Monday and Friday.
4	Oniár	Saturday and Wednesday.
5	Máhárajganj	Tuesday and Saturday.
6	Katara	Saturday and Wednesday.
7	Aghaganj	)
8	Mahbubganj	Small bazars with no fixed days for open market.
9	Amsin	

"Climingi" used under the nawabi rule to be levied at all these markets, the Zeminders taking 4 annas, the Kanwagos 1; annas, and the Chakladar 10; annas in the control of chungi received.

Holy places and shrines.—There is a méla called "Scringhi Rhik" held in "Kaptik-sudi-púran-máshí," and again in Chait-sudi 9th at mozá Sirwa on the banks of the Ghágra, and about 2 kos east of Begamganj alias Dilásiganj. The local history of sacred character of this place is as follows.

In the days of Rája Dasrath, king of Ajudhia, Scringi Rhik, a Fakir of Scringi Rámpúr (three kos cast of Farakhabad on the banks of the Ganges, and where too a mela of Scringi is held) came to Ajúdhia. Dasrath had no children, and in consequence requested the intercession of the fakír, who offered up prayers in his behalf. The result was the birth of four children, of whom the eldest was Ram Chander, the second Lachhman, the third Blarat, the fourth Satargún. In those times the city of Ajúdhia is said to have extended from its present site to mozá Sirwa, where the castern gate was. At this gate the Rája sat in devotion until his prayer for children was complied with, and hence the reverence attached to the spot.

There is another fair at Ráni Ghát at Begamganj held in Chait súdi 9th, and again in Kartik-súdi-púran-mashi. This spot was fixed upon about 100 years ago by the Barwár chieftain Dilasi Singh as a bathing place for his clan, in consequence of their being excluded from Ajudhia by the enmity of the Súrajbansi Thákúrs. This Dilási Singh was the founder of Dilásiganj, by which name the village is much better known in the locality than under its more modern name of Begamganj. It was here that the unhappy European fugitives from Fyzabad, some 12 in number, were nearly all slaughtered by the 17th Native Infantry in 1857.

At Mozá "Kasba" there is a shrine of "Kálka Debí," but no fair is held there. Kálka is said to have appeared there some 300 years ago in the form of a woman. A few people make offerings of ghi &c. at intervals at the shrine.

Population.—The Brahmins are by far the most numerous class, and next after them the Rajpúts. Besides these two there is no very marked preponderance of any one class. There are but few bankers or mahajans, and the few that do exist are men of small means whose floating capital is supposed to be about Rs. 3000 each.

Ancient history.—Traces of the "Bhars" are as numerous in this pargana as elsewhere, and they have as totally disappeared. Ruins of their buildings are still visible in mozás Khíwár, Alapúr, Tikri, Marná, Madhopúr, Jíjwat, Badághpùr, Bandhanpúr, Basaura, Pakrela &c.

#### CHIEF FAMILIES.

I.—The Barwar and Cháhu Thákurs.—The Barwar and the Raikwar Chhatris are the aristocracy of the pargana. The former at one time were all powerful in the neighbourhood, and owned 159 villages. All these have within the last 30 years passed into the hands of the absorptive chiefs of Mchdona, and the present Barwar chiefs Dalthaman Singh and Nádir Shah (the latter of whom is a hopeless lunatic,) are comparatively speaking poverty stricken gentlemen.

One history of the Barwars is as follows.

They are an off-shoot of the great Bais clan, and came from Dúndia Khera in the Baiswara district some 300 years ago. The two founders of the family, and sons of Chatar Sen alias Chúri Kál, were

## (1).—Bariar Singh (hence the name Barwar Rajputs).

Chain Singh (whence the Chahu Rajputs.) These two brothers, for some reases that is not known, were imprisoned by debar Shah at Delhi. The elder of the two brothers, during his inearceration, had dream by night, in which he saw

a deity, who announced himself as Karia Decta, and promised them deliverance and future greatness, and at the same time pointed out the spot where his entiry was buried in the earth.

Soon afterwards, on their release, they sought for and found the effigy, and carried it off to mozá Chitáwan in the Pachhamrath pargana, where they set it up as the object of their domestic adoration, and where it is still worshipped by both branches. Hereabouts the Barwárs rapidly became very powerful, and in 1227 Fusli they were found in possession of 123 villages 8½ biswas 6½ chaks, giving a government revenue of Rs. 28,301, whilst the other branch, the Cháhus, held 86 villages 5½ biswas, paying a revenue of Rs. 5,900. This vast estate, acquired chiefly vi et armis and partly by purchase, afterwards within the short space of ten years i. e. between 1230 Fasli and 1239 Fasli, with the sole exception of about 2 villages, passed away from the Barwárs, and became incorporate with talúkás Pírpúr, Déra, Kúrwár, and Mehdona. The Barwárs as a rule are now very badly off, though the chiefs Dalthaman Singh and Núdir Shah have retained one or two villages in the Bustí district. Another account of the Barwárs, and given by Dalthaman Singh himself, is as follows.

The family is an off-shoot of the great Bais clan, and some hundreds of years ago came from mozá Mungi-patan, alias Pathánpúr south west of Jaipúr, where their Rája, Sál Báhan, had a fort.

They settled at mozá Chitawan Karia, six miles south of Begamganj. The Bhars held the country in those days, and had a stronghold at "Tikri." This the Barwárs besieged, took, and razed to the ground, and upon the ruins thereof they founded a village, and called it "Diroa." By degrees the Barwárs acquired a considerable estate, which they called talúka "Tandauli," and which the king of Delhi granted to them rent free on account of military services rendered by the family.

The story of this military service is somewhat similar to the old legend of the battle of the Horatii and Curiatii, when the armies of Rome and Alba met. It is as follows.

The king of Kanouj had a beautiful queen named "Padúmani," the fame of whose charms reached the ears of the Emperor of Delhi, and inflamed his desires. Ten of the Barwars, who were amongst the bravest and most heroic of the monarch's soldiers, volunteered to go and carry off the fair lady. Furnished with a boat, provisions, arms, and money, they arrived at Kanouj, surprised the queen as she was bathing, and conveyed her to their boat. Great was the consternation, and a large army set off in pursuit. By keeping the middle of the stream the Barwars managed to escape attack, but so soon as they had to leave the river, and journey by land, the whole army was upon them. The Barwars were said to have been almost invulnerable heroes, and of surpassing strength. As the army came up, one of the brothers turned, and single handed engaged, and checked the whole host, whilst the other nine sped on with their prize. The contest ended after a time with the death of the heroic Barwar. The army again hurried after the fugitives, when another hero (Sawant) turned round, and devoted himself after the manner of the first one, slaughtering numbers of the enemy before he himself fell. In this way eight out of the ten " sawants" fought and died, and, by their so doing, enabled the two surviving heroes to enter Delhi with their lovely prize. The king, astounded at this display of valour, loaded the two survivors with honours, and ordered them to select a rent free jagir of 14 kos circumference. They replied, that, being, Hindús, they preferred a jágír in the vicinity of Ajúdhia, whereupon at once a firman was made out, giving them a jagir, artending from Tanda on the east to Marnapura, alias Jelaludinganj, on the west, Trem Chitswan on the Marha river to the south, to the hanks of the "Chagra" me north. This isgir of course they had to go and conquer for themselves, which The find their estate was made, distinct pargana, and called "Pall," Affer the

lapse of many years a Subadar of Oudh ordered the Barwars to pay a revenue equal to t the rental. Some of them refused to do so, and in consequence a portion of their estates, equal to the revenue demanded, was confiscated and made into a distinct pargana, called " Aurangabad-Naipúr."

About 186 years ago an ancestor of Dalthaman Singh increased his possessions by purchasing the two meháls Tikri and Bharsari, consisting of 171 mozás of the Aurangabad-Naípúr pargana, from their impoverished proprietors. Dalthaman Singh is the repesentative of this branch. Nádir Sháh of the branch that owned Talúka Tan-

These Barwars were notorious for the practice of infanticide. Two daughters of the chief family, who were suffered to live, have married, the one the Janwar ex-Raja of Ekona in the Gondah district, the other the Raikwar Raja of "Ramnagar-Dhimari" in the Barabanki district. The Barwars generally selected wives from the Palwar, Kachwaha, Kowsik and Bais \* Thakurs. In 1220 Fusli there was a severe fight at Rajapúr between the Barwars under Futteh Singh \* Note-This is strange when they urge a Bais (ancestor of Nadir Sháh) and Mádho Singh Talúkdár of Déra. origin. The dispute was about the possession of Talúká Hankáripúr, which Déra claimed by purchase from the Barwars. Some 200 persons were killed, but Mádho Singh gained the day, and has held the Talúká ever since.

There is found a goodly sprinkling of Barwars in mozás Tandoli, Kanakpúr

NOTE ON THE BARWARS BY THE OFFICIATING COMMISSIONER.

We have here two stories of the origin of the We have here two stories of the origin of the Barwars, both of which allege a Bais origin. The one that they are an offshoot from Baiswarra, the other that like the Bais of that lik, they also came from Mungi Patan. They date their advent 300 years back, during which time they have pussed through 20 generations.

years back, during which time they have pussed through 20 generations.

There is no doubt that the Baiswarra family would deny the contexton, and it is to be observed that the latter are not worshippers of Karia Deota. It is far more probable that like numerous colonies the same as Bais in this district they are of who are known as Bais in this district, they are of equivocal indigenous descent, and both the Barwars and their brethren the Chahus are unknown, except in the centres where we here find them loca-

The hereic tradition which Dalthaman Singh relates, has I have not the smallest doubt, been appropriated from some other clan. P. C.

Salone, Dewapúr, Kumbhya, Badóli, Baróli, Maharájpúr and Chachakpúr.

The Chahu branch, of the family is most numerous in mozás Dalpatpúr, Jurhi, Baraiparah, Alapúr and Maya.

The two branches marry into the same families, but not with each other.

II - The Raikwar Thakurs. next most powerful Rájput family is that of the Raikwars.

The tradition is that about 300 years ago Gajpat Rai and Ghina Rai came from

Ramnagar-Dhimari, in the Barabanki district, to mozá Samda in this pargana, to arrange a marriage with the Bais Thákúrs, who have since disappeared. The mission was successful, and the lady Bais received as her dower mozá Bilwári in this pargana. Here the Raikwars settled. After some years Gajpat Rai took service with Dari Shah, a Malikzada and zemindar of moza Sirwa. This Malikzada, being childless, on his deathbed adopted Gajpat, who performed his funeral obscquies and succeeded to his zemindári. In 1193 Fasli the Raikwárs added ten villages to their estate, and until 1229 Fasli they remained kabúliatdárs of 14 villages. In 1230 Fasli Mir Ghúlám Husen Chakladar had these 14 villages included in the Barwárs' Talúká, but the Raikwárs still retain under-proprietary rights in them.

The descendants of Ghina Rai in like manner became powerful, and in 1219 Fasli they were in possession of 84 villages 131 biswas, called Talúká Reori. Between 1222 Fash and 1288 Fash however the whole of these villages came into Table Samanpur, the property of Malik Bamsan Bakhah. In one of the paths of Belleviere teltika, the original Balkete proprietors are still found as in the proprietors

The Gajpat Rai branch are well-to-do, and the Ghina Rai family are fairly off at the present time. The Gajpat Rai branch are found in mozas Sirwa and Gauhania.

The Ghina Rai branch are found living in mozás Reori, Oniár, Bithúra and Madhopùr.

There were in former times several Talúkás of 8 or 10 villages each belonging to Chandels, Brahmins, Bais and Kayeth families. All have long since been broken up, and their history offers nothing of interest.

III. The Surajbans Thákúrs.—The Surajbans Thák úrs had formerly a considerable Talúká of 40 villages in this pargana. The Talúká was called Narma Powári. They lost 21 villages between 1185 Fask and 1254 Faslí, and the remaining villages all passed away from them in 1255 Faslí. Full details of this clan will be found under pargana Haveli Oudh.

Mozá Tema.—There was a severe fight in 1259 Faslí over the possession of this village, between Bábu Jaidat Singh Talúkdár of Bhiti, and Rája Rustam Sah Talúkdár of Dera. The fight took place at mozá Tejapúr, and some 150 persons are said to have been killed. Bábú Jaidat Singh gained the day.

IV. The Kaeths.—There is a curious legend of the Kanungos of this pargana. It

Note by Officiating Commissioner.

Under the head of Gour Kachs in Elliot's Supplemental Glossary there is curious confirmation of this legend. It is there set forth that Nasiruddin the nephew of Bulbun introduced several Gour Kachs from Bengal into the western Districts, about 600 years ago, when he appointed them Canungos of Nizamabad, Bhadoi, Kole, Ghosi and Chiryakote, in Subah Allahabad.

In this parties Sir Hanny confuse his remarks to

In this notice Sir Henry confines his remarks to his own territory the N. W. P. But our local tradition carries the legend further.

P. C.

is that 400 years ago the Rája of Gour, by name Narpat Das, a Gour Kayeth, was treacherously brought by the Brahmins in to the power of Bakhtawar Khilji, a General of Sháhabudin Ghori, King of Delhi, by whom he was incarcerated near Delhi. Narpat Das had 12 sons, who were given 12 Parganas as Kánungos, and 12 Meháls in Zemindári. In Azimgarh there are 3

Parganas—Gházipúr one—Benares one—Mirzapúr one—Darbanga one—Gwalior one—and in Oudh four, of which one is Amsin.

General remarks.—The population is generally poverty ridden, and when one comes to consider that the far greater portion of the pargana belongs to Talúkdárs, this is not a happy result of the Talúkdári tenure. It would rather lead one to believe that the Talúkdárs are a hard rack-renting class.

The general and indeed almost sole occupation of the population is that of tilling the soil. The people in this part of the district use tiled roofs in preference to thatch. It is quite the exception to see a thatched dwelling.

• Cultivation is very good throughout the pargana. All crops are cultivated except "bajra" and "mung" which are rarely seen. The area in cultivation in "kharif" and "rubbi" is about equal, sugar cane is very largely cultivated, cotton and indigo but rarely, and the poppy (opium) is not a favorite crop.

Wheeled-traffic.—Wheeled-traffic is almost unknown. One very rarely sees a 2 bullock cart and never a 4 bullock one. The few carts there are belong to the Talúkdárs and rich Zemindárs. The stores in demand at the local bazars, and the exports and imports by river Ghagra are carried on men's heads, or on ponies.

with the deep stream at the foot of the bank, and consequently is not so subject to change by fluvial action as the opposite low lands of the Busti district.

Irrigation.—There are 1379 wells in the pargana, from which and jhils (which as before stated are numerous) the lands are artificially watered. In the north of the pargana, along the Gáhgra, the wells have to be sunk a great depth before water is reached, viz. 34 feet. In the south however, water is found at 20 feet; nearly all the wells are paka, as kacha ones do not stand.

Education.—There are several Village Schools established in the pargana viz at Dilásiganj, Gosharoganj, Tandóli, Júrai, and other places.

Forts.—There were no forts in the pargana, but there were several fortified houses (kóts), notably one at Tandóli belonging to Máhárája Sir Mán Singh, one at Tejapúr belonging to Rája Rústam Sáh, at Samda kót of Jehángir Bakhsh, at Oniár the kót of Malik Tafazúl Hosein, at Lachigur the kot of Bábú Jaidat Singh, and at Dhármpúr the kót of Thákurain Raghunáth koer.

Exports and imports.—" Úrd" and "másh" are the chief exports by river Ghagra, and "cháwal" "dhán" and "mukai" are imported by the same route.

Cattle.—The horned cattle to the north of the pargana, where the grazing on the river manjhás is abundant, are above the average, but as a general rule the cattle are a very inferior and starvation-dwarfed set of animals.

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